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Foundation Letters
and
Teachings

By the Brother, XII

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THIS BOOK IS DEDICATED
TO EVERY UNPREJUDICED SEEKER OF
TRUTH

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PREFACE

The letters here re-produced were written during the early stages of the present Work. Being written to many individuals and in the midst of swiftly-moving events, they present a picture of the gradual unfoldment of this Work of The White Lodge, or rather of those stages of the Work which have so far been made public.

We live in an era of change and expansion; each day new light is given, new developments are foreshadowed, and new efforts are required. The idea that the final word has been spoken, the final revelation been given, is characteristic of the Piscean Age and spirit — a condition of affairs we have forever left behind.

My acknowledgments are due to Messrs. Rider and Co., by whose permission we have re-printed several articles which appeared originally in The Occult Review. My thanks are also due to Mr. and Mrs. Alfred H. Barley, who helped me materially in the preparation of the MS for these pages.

The Brother, XII.

INTRODUCTION

On one of the gray days before Christmas, 1926, late afternoon, a letter was handed me out of the usual time and place and was put away unopened. Reaching the study later in the evening, I placed it under the lamp, still unread. The next morning before five, the letter looked up at me instead of a story manuscript which I had expected to work on as usual. Lying before the fire, I read the Message of the Masters in 1926 — Thursday, the 16th of December, before daylight. I did not work on a story that day. Before eight o'clock, I had been through the pamphlet two or three times. One of my associates then came and the Message was read again slowly aloud. Some of its outer garmenture I hadn't liked. "Personal Chela" for instance, and I had long noticed that the sentence "He that hath ears let him hear" isn't particular who uses it. But we drew in past that, personal gusts of like and dislike not blowing out the Flame.

A morning now set apart; din and clank of the great city sank back; a casement had opened as if from a continental headland. Below us at last was the sea; we felt the Wind. There were quiet realizations. We knew that the personal struggles of the old, old path were now to be given over; that all talk was ended that could not become action; all reading stopped that could not be transmuted swiftly into life; that the pursuit of culture for itself was ended, also our allegiance as workers and partisans to all existing forms and societies. We were setting out into the Open, had already heard the signal for departure.

The transaction was done then and there; an entering into actuality on the mental plane somewhat above our ordinary habitat, but we hadn't brought tents and utensils. One has a glimpse; then the shades draw, and he has still to fight his way

up to the use of the Vision in working knowledge. The following Monday afternoon with a group of familiars the Message was read aloud. No more than a reading was intended, but the impulse to expound became quite irresistible. Sentence by sentence almost, the writing opened, inner meanings which we had not seen. Americanized faculties flared with the idea that this thing could be put over mightily; then again we read the salient admonition that there must be no propaganda.

Such, I believe is a characteristic answer to the Message; but step by step in the days that followed, inch by inch, in fact, lower mind and feeling fought for their lives. Outer events ranged themselves to supply the tests — the magic of the Plan. "Your first trial will be that of doubt," the Messenger writes, in this present book. "Do not be discouraged, for there is no evil in doubt itself. Indeed, it is given to us as a safeguard against error and deception. The danger lies in not keeping an open mind, and also lest by selfishness or pride we reject that which we have proven to be true." Elsewhere the subject is touched upon: "No use trying to answer troubled questions as to authenticity. The answers go right back to the same doubtful area of the questioner. A person must eat his own doubts. The Egoic answer is the only one now, as in the beginning; and in making this answer, and holding true to it, a flame is started within which gradually burns away all doubts and trash that dull one's sentiency to the Aquarian vibration."

In the present case, more than a personal answer to the Message was made. At the end of a high-keyed gathering together of workers, one voiced exactly what was taking place. "Why, this is a turning over of an entire group to the Aquarian Foundation." It was so, yet mystery followed mystery. None of our old methods of activity would do. Larger groups were proving cumbersome and ineffective; the day of the talker and listener was over; the meaning of Equality, which is the spiritual theme of Edward Carpenter's Towards Democracy, descended

from its perch of idealism and took its place in the three-space working plan. Moreover, though this group had been specifically prepared for the Message, a line of cleavage immediately became visible. Those most counted upon as workers and devotees under the old system were frequently showing up now as unable to make the out-and-out answer characteristic of younger and untried ones. At first these older ones, teachers in many cases, were merely reluctant; but continuing to stand out, their tardiness engendered hostility until it became positively apparent that those most accustomed to the use of power of the Piscean sort were loath to give it up; that those who had, could not give. Returning to the Message again we found that this had all been foreseen; that it was exactly true that this Call could only be answered from the Cause Plane; that numbers were not expected; in fact, that the *numbers* destined to answer this Call were as yet *unborn.*

In this group especially there was an all but basic resentment in the fact that the Message was couched in theosophical terms. Many of those who had made something like an adequate Egoic answer felt that the new work should have a new language. A very deep subtlety was to be found out in this roar for everything new. Holding it persistently to the Light we finally found that it was not of the New, but of an unfinished weariness with the old. Not all of us came through safely in this screening. It was not until the manuscript of the present book was put into our hands, that we read the exact irrefutable reason why the new work was couched in theosophical terms. (See last five paragraphs of Letter 10). We had been trained somewhat in Theosophy, had reacted against its recent manhandlings, but none of us so far had made adequate use of its bed-rock knowledges, and the Message unerringly turned us back to our unfinished tasks of probation and conscious Brotherhood.

Painful processes of swift change, but still we breathed the Air. Gaining a moment's respite of silence we had only to

imagine ourselves back in the gray days before the Message to glimpse what misery would really mean. Gradually it appeared for our cheer that we were not expected by the gracious Gods instantly to break all the weaves and welds of Piscean habit. Precious garnerings of Discrimination in the Self are often shadowed down in three-space as raging criticisms of the lower mind. We found much in the later documents from England to tear at as well as to take; we did not invariably sense from them the high-toned stability of the Message itself; so at length with Three Truths. Some of us fancied ourselves too swimmingly literary; moreover, most of us expected from what we had heard, to hold this little book in our hands as a sort of clarifying Rod of Initiation and feel ourselves grow into Supermen with markedly pleasurable thrills. We were confronted with an unparalleled verity for once and all, but forgot that it could only play upon our same old dismal outer sheaths, resenting that we still had to be present in the slow processes of their dross-burning and rectification.

Meanwhile we were no less insanely staring at the Messenger himself. With frightful earnestness we looked to him to embody all our pet and particular ideals of virtue and beauty and wholeness, forgetting that these ideals, carefully nurtured in standard and Sabbath schools, might not be quite up to the pattern of the Gods. Forgetting a lot more than that, too. Suppose that the Messenger had come in radiant ringlets, and inflamed our fatuous pictures into permanence—is it not clear that we would have been shunted off the track for ages? The New Breath does not come to establish us in that which is, but to wilt and wither old specters and images full length from the corridors of being, opening the hours of life to the freshness of light and Air. It is becoming clear now, but we couldn't get it all at once. Running to and fro among our mouldy pillars we barked for the New, but murmured meanwhile, "Stay, oh, stay!" to the ghosts of the old ecstasy.

All this has a bearing upon the present volume, for we have discovered something, at least, of the reason for the order in which these preliminary testaments of the new bible were given out. The eighteen letters which make up somewhat more than the first one-third of the present book were written in the days and hours of the Messenger's calling to his task. They carry the very light of Contact; from a personality aligned, inspired. We now read in them the Story of the Age, of all ages — the drama of an individual called to specific action for the whole of humanity — his answer "Here am I" — his rising from illness, unable to believe They meant him — his lack of money, friends, but his getting up and starting for Nineveh. Here are pages poured out in the very heat of the fusion of self with Self — most of them written before the first answer from the world was returned; no adjustment or compromise to the personalities of others — a sure way to prove invincible when the hour strikes.

Now instead of receiving these directly following the Message, we were supplied with documents prepared months afterwards for the public — after the Messenger had actually descended into the storm of British hate and fear, a man resisting the torments of a myriad sinister pressures. He had come down from the mount of visions into the inevitable adapting and matching of heavy and often horrifying conditions. In many cases we decided that we could do this dirty work a lot better than he did. At least he might be more modest, we thought, having read in our copy books that modesty was the sweet companion of heroes. Naturally we let our minds turn to pecking him, rather than to contemplate the black in the sky which he pointed to. "Make no mistake," he cried, "the majority are doomed and will perish!" Certainly lacking in taste. He didn't say the next manvantara, but within the next fifty years. Uncouth. A person. We socially complained of the sultriness of the porch, not ready to believe he had just come forth from the inside of the house, having seen fire in the walls.

The whole point is that if we, as a following, had received the Message and the papers of the present volume in the close order of their writing, we would have been spared weeks and months of strain and testing; all doubts and torments of swift adjustment, instead of being fought to the last ditch one by one, might softly have been folded away in the subconscious, perilously to be reckoned with another time. For the work of the present book — burning words of one freshly emerged from a Vision of the Plan — makes his road much easier to follow. As on occasion a child speaks with authority, before the prison house of adolescence closes, the Messenger herewith speaks with authority sustained.

It is the constant returning on our part to these early documents and letters and the Message itself that will keep us to the Line. We have a dangerous habit of just reading — eye-reading, culture-reading — of thinking we understand; and a more dangerous habit still of closing upon our thought as if we had extracted the last grain of macrocosmic truth on any subject. This is an evil tenure peculiarly Piscean, because the rigidity of it resists further enlightenment. It is quite as if, seeing a pair of boots moved about on the face of the earth, we insistently cried, "Behold the man!" The Aquarian holds in constant working knowledge that the most perfect planetary idea is but one-seventh of the solar concept and that again one-seventh of a more splendid Working Theme. The Message means what it says:

"The present Work announces no new Teacher nor any new Truth. Its Mission is to declare again the real meaning of Brotherhood." The lower mind turns away from this, as foreseen, but one keyed to the Cause-plane hungers and thirsts to rise fully to that rounded archetype, realizing that he need only catch himself as he "falls" to thinking to perceive how fitfully, how cruelly, the separative habits of mind distort Reality. He seeks so to unify the lower sheaths into one levitating purpose that even here and now he may rise to that rhythm of being, that

condition of Consciousness which is Brotherhood. This is maturing the Kernel instead of the foliage, which inevitably must wither to chaff; this is baring the breast to the Sword of Truth poised to pierce the heart of every earnest man — even to stab it broad awake.

" . . . The Brotherhood we are intended to strive to realize necessitates an extension and expansion of normal consciousness, implies the ability to function on the Causal Plane. The attainment of this wider consciousness is the true aim and object of the training known as probationary chelaship." One has only to make good on these definitely exact statements to feel the Breath within the breath, the sweep of cyclic rapture — to become Air-born out of the sea of blood. "Therefore read it again," the Messenger pleads, "with understanding. It is the voice within the heart."

And here is the book.

WILL LEVINGTON COMFORT

June 18, 1927

SECTION I

The Message

A MESSAGE
from the
MASTERS *of the* WISDOM
in 1926
TO ALL WHO HAVE EARS TO HEAR

IMPORTANT NOTICE. This Message is addressed to all earnest people. It announces the *fact* that the Masters of the Wisdom are about to do a further Work in the world, that Their plans are already complete, and that the Work has now commenced upon the physical plane.

All events of importance are governed by unchanging Cyclic Law. In accordance with that Law we have entered a period in which the existing order must be dissolved. The nations of Europe in particular are upon the threshold of a vast upheaval, and all over the world there will be drastic and far-reaching changes.

In Europe, national hatreds and jealousies are too deep-rooted for cure: they present an insuperable barrier to the progress of humanity and to mutual understanding and good-will. Because of this, the destruction of the present order has become a karmic necessity.

In the near future existing institutions will be overturned and practically all religious and philosophical teaching will be blotted out. Therefore, the Masters, foreseeing these things which are soon to come upon the Earth, have prepared the present Work. It is an Ark of Refuge wherein will be preserved all that is true in existing teachings, and into which a new measure of Knowledge and Power will be poured.

The Masters do not announce the near coming of a World-Teacher, but state that such an event at this time would be a refutation and annulment of Cyclic Law. Neither do They proclaim any new Truth; it is rather Their intention to give a new

understanding of such Truths as have already been declared. No new Teacher nor any new Truth may be expected before the closing years of the present century.

As a preliminary, the Masters have once more raised the Standard of Universal Brotherhood. Hitherto it has been misunderstood, and in this, Their present announcement, the true teaching is given. Those who have a discernment of true spiritual values will be able to recognise its truth. This Message will act as a spiritual touchstone, and all persons who have an affinity with the present work will be drawn towards it by a process of spiritual self-selection.

This is a Work to be done in the hearts of individuals rather than through outward forms and organizations. Some degree of organization is necessary: nevertheless, it is distinctly a spiritual work, and is not concerned with the affairs of the outer world. The public aspect is the work of the Messenger who will come in or about 1975, and for whom this present Work is preparatory.

Its immediate purpose is to train and prepare individuals, giving them such help and encouragement as will enable them to attain *spiritual enlightenment* individually. To this end the Master has given freely both of Knowledge and Power. It is available for all who will strive to live the life, provided they strive not for selfish advancement, but for the welfare of humanity as a whole.

The task of those who come into this Work is twofold. First, self-training. Second, the training of succeeding generations —our children, and their children after them. The first consists of unremitting personal effort by means of which, and of the great inflow of spiritual power which will be made available, the achievement of individual illumination will be possible. The second part of their work is the shielding and preservation of the rising generation from current popular ideas, from religious misconceptions and delusions, and from the psychic horrors that will be rampant in the outer world.

The children who by their karma will be drawn to parents who are linked up with this present Work, belong to a group of highly evolved egos who are now beginning to come into incarnation. They must be kept free from karmic ties or links connecting them with the old and dying order. They will be the Thinkers and the Leaders in that new order which shall arise from the ashes of the old.

At the time of their birth they will be free from karmic links with existing nations. They are of two classes: (1) those who have had a very long Devachan (2000 years or more) and are therefore unconnected with the Christian era, and (2) those whose bodies perished during the recent European war, and who have therefor balanced the account of their respective national karmas. This is one reason why so many "advanced" people lost their lives during the recent war.

There will be a constant influx of these egos from the present time until approximately 1975. Those who are now children, or who are born within the next few years, will be the parents of that army who will be in their very early prime in 1975. It is these, the grandchildren of our present day, who will have the chief part in the great Work that ushers in the year Two-thousand. The Work we have to accomplish is spiritual and hidden; that of 1975 will be manifest and largely concerned with the affairs of the outer world. Our present task is to prepare those who will be the Rulers and Governors of that period, which will be an era of righteous government, when the people of the Earth will be justly ruled. We have to train these children in just Principles and in true Ideals.

There is to be a great outpouring of spiritual power, but ere this can be accomplished the Masters must have a vessel into which Their Power can be poured—a reservoir of Light and Energy available for all who strive to realize Brotherhood, to attain inner illumination.

To this end They will choose twelve men who have already achieved a certain necessary degree of illumination, and are

entirely devoted to Their service. These will form collectively (not individually) a Chalice which the Masters will fill with their Power and Knowledge.

This Inner Group is the living heart and center of Their Work. Around it the outer body will be built up. Every member of the outer body will have a recognised and accepted relationship with the White Lodge itself, i. e., that of a lay-Chêla, and he will be expected to live up to the standard implied. For this reason there is to be no propaganda.

Within the Inner Group all are equal. All are of like-importance to the Master. There is no Head nor Leader other than the Master Himself. It is *a Band of Brothers* without personal ambition or aims, devoted only to the service of the Master and of humanity. As all have already attained spiritual illumination, they can consciously live the One Life; thus personalities are eliminated, and harmony is assured.

A magazine will be issued in each division when organised. This will be the channel on the physical plane through which the life-blood of the Brotherhood will flow, binding all together and keeping all in touch with the centre. In it the Master's personal Teaching and comments will be given.

Again, we would emphasise the fact that this is not the plan of any man, or body of men; *it is the work of the Master Himself,* and every detail is in accordance with His exact instructions.

He Himself has just given to the World a little volume of philosophical instructions, *"The Three Truths",* and of it He has said: "It is to be my measuring rod." This has just been printed and is now available. It should be read and *studied* by all.

THE MASTERS' TEACHING ON UNIVERSAL BROTHERHOOD

It is necessary for all men to face facts. Universal Brotherhood as now *mis*-understood is an impossibility today. This is a self-evident fact. Universal strife is the rule, and competition

the basis of existence. But people prefer to close their eyes to facts, they accept ready made opinions and, if sincere in their efforts, they aim at the attainment of a delusion.

Common sense must convince us, that national jealousies and the colour question alone, place practical Brotherhood, as a general condition of life upon the physical plane, beyond the range of present possibility. It was never intended that the masses of the fifth sub-race should achieve Universal Brotherhood; that ideal and its attainment is the prerogative of a succeeding sub-race. This was clearly intimated in the earlier teachings, and had they been really studied, such confusion of ideas could not have arisen.

Brotherhood as we (the Masters) understand it, *is a condition of consciousness* which normally belongs to the Higher Mental plane, and it cannot be realised or experienced in any state of consciousness below the level of that plane. There is a real and presently-existing Brotherhood, universal in its character, and every Master, Adept, Initiate, and Accepted Chêla of the White Lodge is a member thereof. It is something intensely alive, glowing and real.

The "nucleus of a Universal Brotherhood," meant that individuals were to train and fit themselves for the status of Chêla-ship by living the life. Had they done this conscientiously, and with understanding, it would have resulted in a widening and extension of individual consciousness; their "centre" would have been transferred to the Higher Mental plane instead of remaining confined to the lower. Thus one and all would have been partakers in reality, in an actual and universal Brotherhood, and would have been able to contact at will, the One Life at the Higher level.

This nucleus would have steadily grown and expanded until, what is now spoken of as "Cosmic Consciousness," if not actually general, would have ceased to be regarded as mysterious and unusual; for these two are *one and the same thing.* To achieve Universal Brotherhood is to transcend the limitations

of the lower mind by attaining a certain degree of inward illumination. Be it remembered that it must be attained intelligently, and its relationship to the whole scheme of human evolution must be understood.

The misunderstanding of the truth of Universal Brotherhood does harm indirectly; it causes people to direct their efforts towards the attainment of a seventh sub-race ideal, one which cannot be realised now. They are thus prevented from striving to reach the goal that is immediately before them, i. e., the realisation of Universal Brotherhood upon intuitional and spiritual levels.

In the general progress of evolution it is intended that the fifth sub-race shall understand Brotherhood as a mental concept; the sixth sub-race will attain it spiritually and intuitionally; and the seventh sub-race must realise it as a condition of the outward life. Our present work is concerned with the development of its first and second aspects respectively. If any man approach us by this, our way, *on this way especially,* we will go to meet him.

This is the message of the Masters, the Message of Brotherhood. It is simple and easy to understand; the issue is perfectly clear. By every man to whom this Message comes, it must be either accepted or rejected. No neutral position is possible, for this Message shall divide the Wheat from the Chaff; it is a sword that shall pierce to the heart of every earnest man—the Sword of Truth.

The declaration of the truth of Universal Brotherhood is the Messenger's guarantee and surest credential from the Masters Whom he represents. This and no other.

THE MESSAGE IS EVERYTHING, THE PERSONALITY OF THE MESSENGER IS NOTHING. ON THE ACCEPTANCE OF THE MESSAGE ITSELF, ALL MUST STAND OR FALL.

Peace be to all Beings.

SECTION II

Early Letters

THE PURPOSE AND THE PLAN
EXPLANATORY
THE VITAL NECESSITY
LINKING THE PAST
A VOICE CRYING IN THE WILDERNESS
THE DEEP SIGNIFICANCE OF THE MESSAGE
TO A DOUBTER
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REMAINING WITH THE SHIP
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FORWARD TO BLAVATSKY
TRUE THEOSOPHY
A TALK ABOUT GROUP WORK
GREAT BRITAIN'S PLACE IN THE PLAN AND AQUARIAN CHARACTERISTICS
THOSE WHO OPPOSE

LETTER I

THE PURPOSE AND THE PLAN

Italy, February, 1926

My dear Brother:

In former letters I have hinted that important events were pending, and have also referred to my conviction that in the future we might find a common work; it was then no more than an intuition. Since my last writing things have been moving quickly indeed — I have been given very definite counsel and instruction upon many matters, especially as regards future work, and much that was obscure has been made plain.

Three or four months ago I commenced writing something quite out of the ordinary, a statement of the fundamental philosophy of life. When I commenced it I did not at all realize its deep significance, though I was kept continually amazed at the wonderful beauty and the deep truths that were given to me. Every line is written from the higher mental plane. For hours at a time I was rapt right out of the body, and for days in succession; — the mere writing of it is something I shall never forget. It is to be called "THE THREE TRUTHS."

Only yesterday the MS was sent to England and I heaved a sigh of satisfaction and relief with the thought of a good work accomplished. Not until yesterday evening when it was on its way, did I understand what it really was, why it was written, and the part it has to play in important events in the near future.

From seven o'clock yesterday evening until nine-thirty, saving a short interval, I was privileged to be in the presence of the Master while He explained to me the plan of the Work He has in hand, and the lines along which He wishes it to develop.

The past, the present and the future were carefully and minutely linked for me so that I might understand the nature of His Work without possibility of mistake. Individuals were mentioned by name and the nature of their work indicated. . . . It is first necessary that you understand clearly the relation that exists between the Work now about to commence and that inaugurated by our Brother H. P. B. Her work, the formation of the T. S., had a special connection with the mental life of that time; it was intended to stem the increasing tide of materialism then running so strongly. The work, or rather certain aspects of it, failed, chiefly because those about her failed to achieve even a true mental concept of the ideas the Master had in mind — I mean that of Brotherhood, — therefore they could not possibly realize them.

The particular work for that day and generation had outwardly failed, and the Masters severed Their active connection with it when she herself was withdrawn. Now, after a long interval of silence on higher planes, and of confusion, and worse than confusion, on lower ones, They are about to do a further Work, and the greatest precautions have been taken that *this* Work shall not be a failure. The Master impressed upon me clearly that it is essential that you all have a perfectly clear idea of the nature and general outline of His Plan. Especially must we all understand *its nature;* only thus will mistakes and misunderstandings be avoided.

H. P. B. stated clearly that no new Teacher (in the sense of a World-teacher) nor any further Truths might be expected before 1975, and the Master emphasized the point that the Work He has now in hand does not in any way invalidate that statement; for H. P. B. was referring to developments *on the physical plane.* The Work which He is about to do and in which we are privileged to have a part, is to be accomplished for the most part on higher planes; it is little concerned with the lower mind or, at this stage, with the outer world, — it is intuitive and spiritual.

There will of course be results on the physical plane, but they are incidental. It is to be essentially a 'Twelfth House' Work, i. e., it is to be hidden from the world at large, to be done in quiet retirement and secrecy, in the privacy of the heart rather than thru public propaganda. The chief consideration this time is quality, not quantity; it is selective rather than all-embracing.

My Brother, more than anything else I am impressed with the grave responsibility these facts entail. It is only by absolutely destroying the personal element in our hearts and minds that we shall succeed. What we have to do will have far-reaching effect upon the lives of others, so that the Karma of a mistake would be immensely more serious than if we were merely concerned with our own individual progress. For this reason the Master has made some very clear and definite suggestions which we shall be wise to follow closely. He also said that a very large part of the detail would be left to us, — ours is the privilege of co-operation, not of mere obedience. With your eyes opened and your minds prepared you will now be able to appreciate the plan itself.

FIRST. A band of Brothers has to be formed *in the outer world;* this is to constitute a vehicle and instrument for the furtherance of Their plans — it is to be a pattern and realization on the physical plane of the real Brotherhood of Humanity. Only those who have attained some degree of Universal Consciousness can actually realize and live that life. This personal contact with higher planes will make possible a degree of unity, comprehension and mutual understanding among the members of the Brotherhood that can be attained in no other way. It will also eliminate, or at least greatly minimize, the friction between personalities which played such sad havoc in the T. S.

SECOND. Its outward aspect is very important for it is to be formed for the purpose of WORK—not for

mere personal advancement and self-gratification. It is to serve as a nucleus for the attraction and knitting together into one united whole, of all earnest and spiritually minded people who are drawn to it. . . . It is to have a wide application and affiliations in many parts of the world, but all this in due time. My word to you is — remember before all else its NATURE. Numbers are nothing, organization is important, but the supreme thing is the Spirit of the Body.

THIRD. Order is essential — therefore organization. An inner circle is necessary that it may serve as a Chalice for that knowledge which cannot be given out indiscriminately. It is the vessel into which the Masters will pour Their energy and blessing, an instrument of service for the Brotherhood, a reservoir of spiritual light and strength for the help and refreshing of those who have not yet attained themselves. In one sense every man must form for himself his own inner circle within the heart, but be it also remembered that he is joined to others by the bond of Brotherhood.

The organization of this Inner Group is of the most vital importance, more so than any other aspect of the Work. Those who compose it will form collectively the Chalice into which the life of the Master will be poured. The Water of Life will take its color from the vessel which contains it; that vessel must be clean, utterly free from the stain of selfishness or of ambition. Its purity must be most jealously guarded. On inner planes it is already fashioned, its component parts are chosen and knitted together.

Of my personal part in this Work I speak last. Rightly I have but little to do with the outer activities of the Work, but have been chosen to be His personal Chêla, His agent and representative, His intermediary upon the physical plane. Try my Brother to realize something of what this means. I have to live almost constantly in the pure and immensely powerful vibrations of His immediate aura. This is a great strain upon the

lower vehicles for they have to be attuned to those vibrations, and the result is that outwardly it makes me hyper-sensitive. . . . . It is this condition which I have to strive to live up to, so you will understand that seclusion and non-contact with the world are essential working conditions. . . . The ideal condition is that I shall remain entirely unrecognized and unknown. When I said this to the Master, he smiled a little and said—"Yes! but that is rather too much to hope for." Still it is the condition at which we have to aim.

The ruin of Their last Work was brought about by the selfish emphasizing of the personalities of individuals. In this Work, my Brothers, the FIRST REQUISITE is the entire submergence of the personality. We as individuals are nothing, it is His Work that is all-important. . . . . I now bring to a close this, the Master's first communication to us, His servants and agents. In doing so He bids me tell you to go forth in Confidence and Faith — Faith in His Wisdom, and confidence in His Strength. We will dedicate ourselves absolutely and unreservedly to His Service, to the service of our brothers, and to mutual love and fellowship and support. Strengthen my hands, Brothers.

The Master's Peace be with you.

XII

LETTER II

EXPLANATORY

March, 1926.

My dear Brothers:

At last I permit myself the luxury of a personal letter; I can relax. For twenty days I have been simply the mouthpiece of the Master, and have rigorously excluded every personal thought or expression. Even as I write these words, you cannot yet know anything of the great Work which has been committed to us, save it be by intuition. You can as yet know nothing of the far-reaching plans for the future, and the wonderful rapidity with which they have developed.

When the history of this Work comes to be written, one of its most noteworthy features will be this extraordinary rapidity of development. In the short interval of time between the evening of Feb. 13th and the morning of March 6th, the entire plan and organization of this Work was framed and developed, not only in its broad outlines, but, in some directions, with great attention to detail.

Agents were appointed and supplied with details needed to enable them to inaugurate and carry on the Work in distant parts of the world. A vast and tremendously important campaign against the "dark" forces was planned, and great events have been set in motion.

Perhaps the most extraordinary feature of this whole remarkable undertaking is the fact that, from the sending of the first news of the Master's Work to yourselves, until the sending out of the last Message this morning, *not a single reply has been received from any quarter;* indeed, I cannot yet hear from you for about another month. Letter has followed letter, Instruction has followed Instruction, without question or hesita-

tion, in the exact order, and at the precise moment ordered by the Master. One and all were written, corrected, and consigned to the mail box, the Messenger knowing not how they would be received, nor even if they were received at all. Truly when one serves the Master, it is well to "burn one's boats."

This extraordinary situation is characteristic of the nature of the Work — it is the first blast of the Trumpet that announces the advent of a New Age, an age in which Intuitive Perception shall over-rule and outrun the deliberative methods of the ordinary reasoning mind.

Your last letters (written in January, and received about the end of that month) are a tower of strength to me, for I see how again and again your thoughts unconsciously anticipate my own, how they almost predict events, that, at the time of reading, are being fulfilled with every hour.

You must not imagine that personally I feel the need of any confirmation or "proof"; that would be impossible, as I am in such constant touch with the Master that He is more real to me than I am myself. None the less it is encouraging, because I foresee how it must convince others later on. I feel sure that you, my Brothers, will not be left without your own interior "proofs" and also the evidence of local and personal "coincidences". I realize that you have to take far more "on trust" than I; in fact I do not have to trust at all, I simply obey the Master's orders as I receive them, and am not in the least concerned as to the outcome, — that is for others.

Of one thing, however, you may be sure; either this is the Master's Work, and He is giving me day by day His own instructions for its establishment and conduct, or I am most entirely mad, for I affirm that no man would or could write as I have written, or do as I have done, unless he were *absolutely certain* of his ground.

But, I "know in whom I have believed" and you also know, my Brothers, I have no doubt; therefore we can go forward in

confidence and leave the doubt and hesitation to others. We will justify the Master's trust.

Now, with regard to practical matters. Let me urge upon you both to let nothing interfere with the publication and distribution of Master's Message. It is to be the setting up of His Standard in very fact, and He has assured me that the response will be overwhelming. Thousands of people are unconsciously looking for it, for all intuitive people do to some extent contact the conditions and the ideas of what is preparing on higher planes. These produce in their minds a sort of nebulous expectancy of — they know not what, and that is one of the reasons why so many have been gulled by current and deceptive teachings,—they correspond to some extent with their intuitions.

The Message will crystallize all these. It will be as though a great light had broken through, and by it many things will be made clear, and *they will distinguish between the false and the True.* This Message of our Master will sweep across the world like a prairie fire; make no mistake about that Brothers, and above all, be prepared to receive and to help those who will come to us. None must be sent empty away. Above all *organize* and have all your plans completed.

LETTER III

THE VITAL NECESSITY

Italy, April, 1926.

My very dear Brother:

This is to be quite a personal letter. For the most part I have to be simply a "mouthpiece" as you know. Forgive me if at times I seem to speak with too great an air of assurance, if I seem to instruct when I should perhaps more fittingly seek your counsel. In those cases, it is not I who speak, I do but pass on to you what is given to me. To-day it seems to me that I should do well to give you something of my own personal knowledge of the general position — a little vignette so that you also may have the wider view. Too often I forget that others cannot as yet know the things I have personally seen, and so I am wont to take too much for granted.

What then, is this Work which we have to do, and what are the conditions under which it must be done? Perhaps you will realize it best if I indulge in a little simile. That which is now the official T. S. is very different from the original Theosophy as given us by H. P. B. I shall compare the present movement to a water-logged raft, reminding you that "Water" symbolizes the Astral plane. Many, noting the signs, have already left it. Every day it sinks lower in the waters that soon will overwhelm it, unhappy is the fate of those who still cling to it; they *must* do so for to what else can they turn?

The ship of refuge, (1975) is still afar off. For these it will arrive too late. Therefore behold the present effort. It is only a little boat, but it shall save some from those waters which will engulf the majority. This little boat will out-ride the storm which is to come, and will go to meet the greater vessel. Thus the present.

On every hand the tide of psychism is rising. Everywhere we note increasing interest in the "occult". Spiritualism and "New Thought" are spreading apace, and Schools of "psychic development" are legion. On every hand the confusion and the disintegration spreads. There is a reason for these things; they have not just "happened", the situation has not simply developed from natural momentum. It is the result of deliberate purpose, of co-ordinated and cunningly directed effort.

You may wonder that I speak so surely. Let me explain. Not long ago Master took me *to a certain place*: from there He showed me what is preparing, and what is soon to befall. I have myself seen the things of which I speak, and so I know them to be true.

We are approaching the close of a cycle, and a black one too. While it is true that we are still in the Kali Yug, yet, the cycle which will commence about 1975 will be more favourable on the whole. In it, the balance of power will be on the side of righteousness and progress. But between that time and the present there stretches a veritable gulf of horror through which poor humanity must struggle as best it can. The forces of Evil, knowing that their time is short are making a supreme effort to engulf as many as possible. Soon they are to be "bound for a thousand years". That expression is scriptural and allegorical but it well describes the conditions that will prevail.

My Brothers, before they are bound, *they shall be loosed*. The flood of evil which is even now so unmistakably rising will be manifested on all three planes. Physically it will take the shape of national wars, anarchy, bloodshed, and Bolshevism. All restraints being removed, the passions of men will be loosed, private murder will be a common-place and go unavenged; every kind of foul excess will flourish unchecked. On the mental plane the thoughts and inventions of men will be placed at the service of demons and will be used for the wholesale destruction of humanity. Those who perish will be more fortunate than those who remain.

Psychically the prospect is more terrible even than this. There will shortly come about what I can only describe as the breaking of a dam. All the evil forces and powers of the lower astral worlds will burst the barriers which have hitherto restrained them. They will shortly flood this physical world in such a tidal-wave of horror as no living generation has seen. To find its parallel one must go back to the closing periods of the great Atlantean epoch. As you read these words of mine, I would recall to you those of our blessed Master:— " . . . but try to lift a little of the heavy Karma of the world: give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory."

How terribly near that victory will come to completion, I have been shown. Not one helper must lag behind; all, all are needed if even the remnant is to be saved. My Brothers, I solemnly call upon you to *realize* the vital issues that hang even upon our own weak efforts, and to dedicate yourselves whole-heartedly and without reservation to the Work our Master has committed to us. If we fail them, who shall help?

Make no mistake, the majority are doomed and will perish. Nothing we can do will stem this flood which has already passed beyond control. Nevertheless we have a mission, and that mission is to save the remnant. How is this to be done? Not for nothing are Those Whom we serve called Masters of *the Wisdom.* Their plan is that those who escape shall save themselves by virtue of that saving grace which is within them. None may know them individually, none may *yet* separate the wheat from the tares. They have to declare themselves, for this is the time of the "binding together into bundles". What we have to do is TO DECLARE THE TRUTH. Those who shall escape will accept that declaration; they shall be drawn to it by "spiritual affinity" and so shall find deliverance. This Work is that "way of escape" referred to in *"The Shadow".*

This is the reason why *"The Message"* must be given out, the Truth publicly declared. If we for any reason hesitate to declare it fully and uncompromisingly, how are these others to know? It is not that we are called upon to attack any organization — certainly not any individual. Our mission is to open the eyes of those who are deceived and to declare the truth. If we shrink from this we cause our brothers to lose the chance they might have had. That water-logged raft Neo-Theosophy is doomed to sink in any case, and many kindred organizations will go down with it, including the churches and Christianity *in its present form.*

This little insignificant movement of ours (?) is fraught with great consequences; it is the tiny ark of safety in a veritable sea of destruction. None recognize the truth of these things. Individually we shall be regarded as alarmists, originators of another new "ism", or else as mere deluded cranks. These are part of the burden we must bear, but nothing matters if only our Work may go forward. All these others will realize when it is too late.

This, my Brothers, is the situation as it has been shown to me. With these things in mind you will read your daily newspapers with new vision. I never open one without finding some confirmation. One of the most striking I have seen is an article on "The Diseased Children in Russia". It is appalling and absolutely confirms what I have written in *"The Shadow"*. Remember that the Wind came from the East. And these things are only the first premonitory symptoms. What it will be like when the dam breaks in reality, none can know unless they have seen. I did not tell all that I saw; had I done so it would not have come out in print.

Again I say to you *organize,* make all fast, co-ordinate, bind and secure. What is to be done must be done now; when the storm breaks it will be too late to do much beyond simply holding on. In Europe the situation is past praying for. My in-

structions were to go to Switzerland, but a few weeks ago they were changed. This was just after the "League of Nations" fiasco at Geneva. Now I am to go to England almost at once. Beyond that all is unknown. I have been told that I shall find those whom the Master has chosen; they will be brought to me when the time comes. I hope that it may be soon for the actual work of organizing is not in my line. I have little wordly wisdom or business ability. In the meantime I live from day to day, and cross no bridges until I come to them; I have Master's word for it that I shall find such help as I need, and that is sufficient.

LETTER IV

LINKING THE PAST

Riviera, Italy, April, 1926.

My dear Brothers:

Your good letters and communications received safely yesterday. First, to set your mind at rest, I got both letters and magazines as I do not leave here until 13th prox. Your letters were of the greatest help and strength to me, and I received from them much confidence for the future. Before replying to the many points of interest which they raise, I wish you to read the important and illuminating Direction No. fifteen enclosed herewith. The light it gives on the whole position, is nothing less than dazzling. I think that it is not too much to say that every part of this intricate mosaic is now accurately fitted into place. The resultant picture is a very wonderful one, and it really does not leave us with any questions to ask. I therefore hope that you will break off reading this letter at this point, and digest the information contained in this last Direction. Subsequent remarks will be made in its light . . . . .

That certainly clears up a number of points in your letters, and in view of your remarks in connection with . . . . 's recent work upon the Pyramid and the Sphinx, and of the wonderful vision of . . . . , it comes exactly when most needed. Such confirmation as this puts the whole question upon the plane of absolutely certain knowledge, and very exactly fulfills the Master's promise that we should be given Light *as needed* at every step. The references to my own past experience clear up many points upon which I have lacked exact knowledge — I have had the intuitive knowledge of much former work done along these lines, and knew that that was one of the reasons I

was appointed to the work I have to do, but I had no detailed knowledge before.

Brothers, the knowledge that we had been chosen to forward this great Work filled us with a great joy, but, speaking for myself at any rate, the fact that we have also been chosen to restore, in part, those glorious Mysteries of our beloved Mother, Egypt, has caused the cup of Joy to run over. Always I have felt an overpowering love and reverence for that mighty Past, and had the knowledge that it held the TRUTH. It also explains an extraordinary and instinctive dislike I have always had for the Jewish Kabala and much of the "Rosicrucian" teaching which is based upon it.

There is a further thought in this connection which comes clearly into my mind: such a knowledge of the Past and of the Future as the Master has now given us must assure us of an absolute UNITY of purpose and intention *in all issues.* The associations of former lives and work, the bond of a common interest and of a glorious Hope, these are vital, radiant, and ever-present facts which exclude even the possibility of anything except an intimate mutual understanding and the closest co-operation at all points. *Because of this, great happiness is mine.*

Before leaving this all too fascinating subject for "stern duty" in the shape of practical details, I want to tell you something which I have not felt it was fitting or germane to mention before. You have referred to scenes of past Initiations which must have taken place within the chambers *under* the pyramid. In that connection I feel at liberty now to say I know of my own certain knowledge the truth of that intuition. I have myself taken part in at least one such ceremony, in the subtle body, *in this present life.* Therefore my word to you is that the knowledge of the Mysteries is not lost, it is but concealed. In the past we who stand within the circle of Initiation have had to conceal and never reveal. And my further word to you

is:—let us guard most jealously that which the Great Ones may see fit to recall *to our minds;* let us ever remember that it is not for ourselves, but that it is a sacred trust, committed to us for enshrinement in that Chalice of which we are but the component parts. It is not for general distribution but for considered dispensation.

. . . . . .

At bottom of last page I broke off last night and went to bed. What follows was given to me by the Master between three a. m. and a quarter to six this morning, Sun., April 25th. He awakened me for that purpose. First I am directed to make known to you matters which I have hitherto kept entirely to myself. I have locked them in my heart and said no word of them to anyone. We are to share them jointly and the additional light now given is amazing. It is a sort of Baptism of Light. In commencing I will describe to you three experiences which I will call respectively, (1) the Vision, (2) the Pass-word, (3) the Voice. At the time I was given these I understood the first in part, but the other two not at all. To-day the Master has given me their meaning and instructs me to pass them on to you.

The Vision. About 9:30 p. m., Oct. 19th, 1924. I was not well and had gone to bed early. At this time I wanted to get some milk to drink, so lighted the candle which stood on a small table at the side of my bed. Immediately after lighting it I saw the Tau suspended in mid-air just beyond the end of my bed and at a height of eight or nine feet. I thought, "that is strange, it must be some curious impression upon the retina of the eye which I got from lighting the candle. I will close my eyes and it will then stand out more clearly." I shut my eyes at once, and there was *nothing there.* I opened them and saw the Tau in the same place, but much more distinctly; it was like soft golden fire, and glowed with a beautiful radiance. This time, in addition to the Tau there was a five-pointed Star very

slightly above it and a little to the right. Again I closed my eyes and there was nothing on the retina. Again I opened them and the Vision was still there, but now it seemed to radiate fire. I watched it for some time, then it gradually dimmed and faded slowly from my sight.

The next day I made a note of the matter and recorded my own understanding of it, which was as follows. The Tau confirmed the knowledge of the special path along which I had travelled to Initiation, i. e., the Egyptian tradition, and the Star was the Star of Adeptship towards which I have to strive. Now to-day, the Master tells me that that is true but there was also another meaning, hidden from me then, but which he now gives to us. The Tau represents the age-old Mysteries of Egypt, and the Star of Egypt is about to rise, *the Mysteries are to be restored, and the preparation for that restoration has been given into our hands.* In the great Cycle of Precession the Pisces Age has ended, the Sign of Water and Blood has set, and AQUARIUS rises — the mighty triangle of Air is once more in the ascendant, and we are to restore "the Path of Wisdom, and the First Path — Knowledge."—*(The Three Truths.)*

. . . . . .

The Pass-word. Next day (Oct. 20th) while walking and in meditation certain words came into my mind unexpectedly and with startling force and insistence. On returning home I wrote them down, for the use of those to whom they may later be given. These words have the same general significance as the Vision. It is the star of the Mysteries which is to rise again upon the darkness of the modern world.

. . . . . .

The Voice. Two days afterwards (Oct. 22) I had again gone early to bed, as I was not very well at this time. Lying in the darkness and thinking of nothing in particular, I was suddenly aware of a most extraordinary stillness. My win-

dow was wide open but all the usual night noises were silenced, there was not a rustle of a leaf nor any movement of the air. Then I became aware in some interior manner that I was to hear a Voice, so I lay still and listened. Immediately I had the sensation of looking down an immense vista of Time, a roofless corridor, flanked with thousands and thousands of pillars. I seemed to be looking into both Time and Space at once.

Then, from an immeasurable distance came the Voice, faint but very clear and wonderfully sweet; it conveyed a sense of unutterable majesty and power. The bed shook, the room wherein I lay was shaken, and the very air throbbed and vibrated. I listened to the Voice, filled with a sense of its immense and awful distance. It said:—

"THOU WHO HAST WORN THE DOUBLE CROWN OF UPPER AND LOWER EGYPT, OF THE HIGH KNOWLEDGE AND THE LOW; HUMBLE THYSELF. PREPARE THY HEART, FOR THE MIGHTY ONES HAVE NEED OF THEE. THOU SHALT RE-BUILD, THOU SHALT RESTORE. THEREFOR PREPARE THY MIND FOR THAT WHICH SHALL ILLUMINE THEE."

A cold wind blew down that enormous aisle of pillars; somewhere in the endless distance lights seemed to move, then from above my head the light flooded me so that the distance and the vistas were dissolved. Then the light faded and I lay still, filled with a sense of wonder and a great reverence.

In the light of what we now know, this needs no interpretation, my Brothers, except that the Master bids me say that the Voice was the Voice of the Dhyanis, of the great Tutelary Deities of Egypt, Whom, in the past, we worshipped as "the Gods". We, who in the old time were Their servants, are again consecrated and sent forth. As I write, further knowledge comes to me. I have to tell you that the moment when you *meet* in this knowledge and for the purpose of discussing it, will be the moment *for which forty centuries have waited.*

In January of 1928 our work commences on the physical plane—the special work of Restoration. Jupiter, Lord of the great Religions of the world, passes *out of Pisces,* and comes to the conjunction of Uranus in the Sign of Aries. That which now seems to be immovable shall be destroyed so that no vestige of it shall remain. The Star of Jehovah, the god of Israel and of Christendom sets, and it sets in a sea of blood. Rejoice my Brothers, for the Great Gods, the Mighty Ones, shall be made manifest before the eyes of all men.

To you I say, keep the records. Do not fail to record the time of birth of those who are drawn to our Work. The Nativity is the passport of the soul. For the work we have to do, the information it contains is indispensable. We are the Servants of the great Sidereal Lords, and much of Their knowledge will be ours. Brothers, our task is a great one. We shall accomplish it not with the knowledge of the lower mind but through the wider Consciousness. We shall accomplish it because we are the Instruments of the Great Ones, and appointed to that end. Not separately and as individuals, but collectively and synthetically; as the Great Triangle of Air, the vehicle for the Consciousness of the Great Ones. In this spirit I pray you to receive this contribution to our task, the first contribution of the direct Word.

LETTER V

A VOICE CRYING IN THE WILDERNESS

Italian Riviera, April, 1926.

Dear Brother:

I have your comments relative to the publication of *"A Message from the Masters of the Wisdom"*. I would point out that it is not a question of opposing the "views" of existing organizations, but of *declaring the truth.* That is the task given to me, and I do not care one single button who is in agreement with me or who is set over against me.

Already the forces opposed to us would defeat this Work by means of dissension and divergent views — the old weapons. If they can disunite us, the heart of the Master's Work, they will have scored a great success at the opening of the campaign. My Brothers, I most solemnly charge you, in the name of the Master whom I serve, to resist this evil, to discard every personal consideration, to unite our forces. I beseech you to consider only the Cause of Righteousness and Truth.

While none amongst us may claim the title of Leader, yet in time of crisis one must spring to the front and thrust his body into the breach. Let that sacrifice be mine. At the risk of losing your personal support, at the risk of losing the benefit of work already done, I will declare the Truth, and I will carry out exactly and precisely the Master's word. Neither now nor at any time will I swerve a hair's-breadth from the course laid down. What He commands, that will I do.

Many can write lyrical verse, but few, very few, can read the motive hidden in the heart, can discern unerringly between the false and the true. Wherever the Masters may find an

opened spiritual vision coupled with devotion to Them, *They will use it,* despite other and manifold imperfections.

"Who shall purify the Teaching, and strip away the False?" This is not false pride, but discrimination of values, I know my own value in this fight, not as an individual but as an impersonal Power. I am a "Voice crying in the Wilderness," and I care not whether others echo me or cry me down, if only I give my Message.

The world will say "this man is mad", but it has always said so of all who departed from its miserable conventionalities. Moses, Gideon, the Baptist, all were mad. Jesus was mad, of Him they said "He hath a devil". Savonarola, Galileo, H. P. Blavatsky — all were mad, in the opinion of the mediocre—mad or inspired. I also am mad—or inspired; but I am not mediocre. That within me has overcome sickness and bonds, and a weak body; make no mistake, Brothers, I am not a person filled with Power, but *a Power* using a personality.

The time is near when this inspiration shall be general — it is at our very doors. All men will be inspired either for good *or evil.* The barriers between the physical and the super-sensible worlds are about to be, in a large measure, swept away. Our task is to prepare men for the New Order. That which you now see are but the few drops that presage the coming storm. Do not desert the task my Brothers, nor be deceived by false appearing. We have to build upon a foundation of Righteousness and Truth. Pay no heed to "belief" or disbelief; these are but the shifting quicksands that hide the deeps of utter destruction.

The hour has struck for this Earth to be plowed and harrowed. I have been called to drive the plow, to break the crust, and to harrow the surface. You must choose whether you will be the plowshare or the clod which is broken, for the ground must be prepared that the seed may be sown.

This plowing shall be done in such a storm as no living generation has seen. The "waters" are about to descend upon the "Earth" and it shall be turned into *mud,* the hard crust shall be dissolved when men's hearts are "failing them for fear". Through that storm we are called to drive on, turning neither to the right nor to the left. The maggots which are now eating into the very heart of humanity will be exposed to the surface. After the storm, the Sun of Truth shall strike them and they will be destroyed. Who follows me to the plowing?

"No man, putting his hand to the plow and looking back, is fit for the Kingdom of Heaven". My Brothers, see to it that you look not behind.

"One single thought about the past which thou hast left behind will drag thee down, and thou wilt have to start the climb anew." *(Voice of the Silence.)*

LETTER VI

THE DEEP SIGNIFICANCE OF THE MESSAGE

Riviera, Italy, April, 1926.

Dear Sir:

I have to thank you for your letter of 10th inst., and for return of my MS. I delayed my reply until I had decided just what form it should take. At the outset I would say that I quite appreciate the attitude you take, and am glad that you expressed your view so frankly. "By their fruits ye shall know them" is the only attitude an Occultist should consider, and I am not so foolish as to expect another to accept my own statements without applying the same test.

To apply such a test takes time, and with this again, no reasonable person will quarrel. Also, the evidence upon which you had to base a judgment was of the slenderest, and if some of your conclusions were incorrect, that was not your fault.

I am therefore venturing to send you certain papers which will give you a more general view of the matter, and especially some additional information as to certain aspects of my own part in this Work. I heartily dislike even referring to the personal part of it, but under the circumstances I feel that it is needful.

I will now deal with the points you make in your letter.

First. The subject matter in *"The Message"* is not intended to warrant the claims I make as to their Source. Its primary purpose is to serve as a test of the spiritual intuitions and insight of the reader; if cut-and-dried proof were advanced, it would fail of its purpose. After all, what proof *can* be put forward in matters such as these?

Second. I cannot agree with your conclusion that "the main facts (about Brotherhood) have been stated over and

over again within the last few years." It is my contention that they have never been stated. It is quite true that many people have had a hazy idea that Brotherhood on the physical plane is a very Utopian conception, and that there was probably another more or less theoretical interpretation of it: all that is admitted. But we claim, (and I think that you will agree) that the following clear, definite and categorical statements have never been made:—

(1) That the Brotherhood we are intended to strive to realize necessitates an extension and expansion of normal consciousness, and implies the ability to function upon the Causal Plane.

(2) That the attainment of this wider consciousness is the true aim and object of the training known as probationary Chelaship.

(3) That (in the mass) the 5th sub-race is to attain to a true mental concept of Brotherhood; the 6th to its realization at intuitional levels (i. e. causal plane consciousness) and the 7th must manifest it in the outward physical life.

It is this definite and distinct teaching, freed from hazy generalities, which it is claimed has never been stated at all, to say nothing of "over and over again". It has never been understood. Let me ask you personally, had you, before reading the "Message", a clearly formulated conception of those facts yourself? Did not the reading of the Message crystallize in your own mind what had hitherto been more or less ambiguous? Finally can you show me where any one of these things have been actually "stated" either on the platform or in any publication? *These* are the main facts about Brotherhood, and I think that upon a re-consideration of the position you will admit that they have not been generally realized. I distinctly state that I have never heard one of these statements even so much as hinted at either

in a private meeting, a general discussion, or a public lecture. I have heard (and reported) scores of lectures *about* Brotherhood, but never a hint of these things was given.

Third. Yes! *"The Message"* will create the effect I hope for, but that effect is not at all what you (quite justifiably) probably think it to be. It is certainly *not* a general response from all hands: it is intended to separate the Wheat from the Chaff; those who have true spiritual insight from those who have not. It will not fail in this.

You say:— *"The main facts have been stated over and over again in the last few years."*

"The Message" says:—*"The present Work announces no new Teacher, nor any new Truth. Its mission is to declare again the real meaning of Brotherhood."*

This is a point you appear to have overlooked; its validity does not rest upon the presentation of new or startling statements. This apparently simple Message is not so simple as it seems: its every sentence is fraught with a deep significance.

But it was not written *for the lower mind,* its inner and greater meaning can be read only by an awakened spiritual intuition. It is a Sword piercing to the *heart* of every man — it is of *that* Doctrine. There is nothing in it for him who is learned only in "the Doctrine of the Eye". This word, which has come to you and shall soon come to others, is no vision of a self-deceived psychic. Even now, one has arisen who shall "expound the scriptures" so that the hearts of those who hear shall burn within them.

Therefore, read it again — with understanding. It is written for the humble, for the lowly, and for the poor in spirit. Blessed are these if they *see,* for they shall see "God", the Higher Self, in this life. In every sentence is hidden a meaning purposely concealed from the eyes of the indifferent or the care-

less. They are not my words, but the Master's. Once again, and for the second time the Master calls — not with my voice, but with that voice which is within the heart of every man. Try, Oh try and hear that inward, still, small voice.

LETTER VII

TO A DOUBTER

June, 1926.

My Brother:

I feel that I should write to you while recent events are fresh in your memory; what I shall say I do not know, for the right word will be given to me as I write.

First I ought to say that I know something of the thoughts which even now trouble you — all day on Saturday and on Sunday last I felt their influence strongly. Brother, these thoughts come to you because *you do not know,* but do not be unduly disturbed on that account; we have much to recover and it will not return to us all at once, neither will it come to any one of us individually in its entirety. My first service is to open your eyes to the real significance of these things in which we are partakers.

That Work which, under divine guidance, we are called to do, must be wrought upon three planes, i. e., spiritual, psychic, (or astral) and physical, and in order that we may accomplish it successfully we must have a knowledge of the divine plan upon *each* of these three planes. Those Whom we serve have wisely ordained that the full and perfect knowledge of Their plans shall not be given to any one individual, but that to each of us will be unfolded that knowledge which he is best fitted to receive. Herein Their wisdom is most plainly declared, for while They are divine, we, Their servants are very human, and therefore most liable to err.

Had the full measure of knowledge been given to one alone, it is almost certain that such an one would have failed — he would have become a victim to spiritual pride, and as a result, would have known first Ambition, and then selfishness to gratify

it. Brother, as you know from what has already been given to you, it was pride that caused the first "fall", the first opposing of the will of the individual against that of our divine ALL-FATHER. Aeons later the same cause brought about the utter ruin and destruction of that "fair Atlantis" of which you have been told. Therefore are we each called to serve the divine purpose in accordance with our own special gift and ability. What we have received we hold not selfishly, but are to share with our Brothers appointed with us to this Work of Restoration,—each will bear the burden of the other, each will contribute his measure towards the common good.

Therefore, my Brother, my first contribution, as also my first duty, is to strive to show you the real meaning and significance of that which has come to you, and its relationship as a part to the Whole. To me has been given in special abundance the gift of spiritual understanding, to see the plan of the Divine Ones upon that plane, and as a *Whole,* and in the manifested world to understand the motive, the hidden thought in the hearts and minds of men. The word which comes to me for you is this, — In the first phase of the great Work of Restoration, you have been used *as a medium* for the recovery of some part of that ancient knowledge so long hidden. Thus far you have been used as an unconscious medium, in the sense of not understanding the significance of that which you received, nor its relationship to that of which it is a part. To you has been given some vision of those things which are Past, to me has been given a knowledge of much which lies in the Future. Both are necessary, and the one is the complement of the other. To you has been given to recover in part things preserved for long ages in astral (psychic) regions surrounding this our Earth — a recovery of past Form. To me has been given the power of working consciously in those spiritual realms which surround and inter-penetrate the astral — the power of understanding that which is shown, and of "revealing that which is hidden"

(*The Three Truths*) To you has been given a knowledge of the *form,* to me a knowledge of the *Life* which animates the form.

In quite a general sense, my Brother, this difference will be found to characterize all our future activities. Thus, whatever there may be of wordly place may be yours; I do not desire it, indeed it would destroy such power as I have. For myself, the one essential is that I remain entirely unrecognized and unknown, excepting only to my immediate Brothers in Service. In that inner world of Realities wherein I for the most part live and work, outward things are a distraction and a hindrance, and I desire nothing so much as to avoid them.

All things that are true are in agreement with divine analogy, and you will find that absolute agreement with the heavenly pattern at every step of that Work which we have to do — the restoration of the Mysteries. In these will be found an agreement with the fundamental Law of Duality in manifestation,— spirit and matter, the life and the form, male and female, positive and negative, the outer and the inner. Therefore it is that we are sent out "by two and by two", each of the twain the spiritual complement of the other, separate halves and aspects of a complete whole, and each imperfect without the other. It is this first truth which I am directed to show to you to-day.

Also you must know that those who are entrusted with the Plans of the Divine Ones *must be tested.* At every step we shall be tried, so that in one sense we are always upon probation until the stage is reached where we have become One with the Divine, and no divergence from Their Plan is possible. My Brother, I see within the heart, and to you I say that your first trial will be that of Doubt. But do not be discouraged, for there is no evil in doubt *itself;* indeed it is given to us for a safeguard against error and deception. We are advised to "prove all things" but also to *hold fast* that which is good. The

danger lies in not keeping an open mind, and also lest by reason of selfishness or pride we reject that which we *have* proven to be true.

My Brother, psychically you have received some awakening, but you have not as yet become spiritually awake. That comes as fruit of the "Third Step" and it is that which you have now to achieve. Again for your encouragement I would remind you that this awakening will be *gradual* — it is something you will grow into almost imperceptibly. That you may do so is one of the reasons I made the link between us which I did. Do not look for immediate "results" in your physical consciousness; remember that this is to be a spiritual, not a mental awakening which you are to receive. Therefore keep an open mind and your heart pure from every personal or selfish thought — thus shall the day of your awakening come quickly.

The Great Ones have appointed you to Their service in a mighty Work. It needs but that you remain faithful to Them and to such Light as They shall give you. If you are faithful and can accept this Their Word, knowledge will increase and the channel will remain open. Remember that individually we are channels, while collectively we form the reservoir for that full and complete knowledge which we are to receive. Therefore my Brother, see to it that you so act that the channel may remain open, in order that the divine knowledge may flow *through* you. Test and prove by all means, but avoid the least feeling of self-seeking or of suspicion, for these will choke the flow. Forget self in Their Service.

This is the word that has come to me for you, and I give it to you in all humility, not as if I should presume to teach, but rather that I may recall to your *mind* that which your spirit has known for many ages past. I pray you to tell me truly and without reservation such things as may be in your heart and

mind, that I may be able to serve you and so fulfil the obligation of our Brotherhood. Again as I write the word comes to me. That which we now know is but a fraction of what shall be given to us in the near future — we who are the appointed agents of the Great Ones, and are come to birth for the due accomplishment of Their Will. We are to re-build and re-store, to "Reveal that which is hidden", restoring "the Path of Wisdom, and the First Path—Knowledge". (*The Three Truths*).

LETTER VIII

THE HALL OF LEARNING

(Extract from a letter written July, 1926)

. . . . Do either of you know of the Hall of Learning? It is an actual and real place, and not an allegory as many think. A time comes in the life of every disciple when he must enter that Hall and pass through it, not once, but many times. He does this in order that he may learn lessons which cannot be learned in any other way. I have passed through it on various occasions, and in order that I might learn different lessons. It is never twice alike, never quite the same on any two visits; but in two respects it does not vary: it is always beautiful and always terrible.

On the night of Wednesday, June 30th, I entered that Hall again. On this occasion it was shrouded in partial gloom. The walls were draped in black — not heavily but with a festoon that ran round three sides of the Hall for a certain distance. On the walls were sentences written in letters of fire; these ran round the Hall below the black hangings. The sentences are always there, but they are different on each occasion. This time I recognized them instantly — they were sentences taken from Master's Message. Below these, the walls supported foliage, dark shiny leaves like laurel and small branches of yew and cypress. The whole effect was sombre and it was intensely quiet.

I walked slowly down the length of the Hall, my feet making no sound, for the floor was covered in what seemed to be a soft volcanic ash. As I walked I became aware of two companions, one on either hand. They were both veiled in some kind of light drapery, and their faces, excepting only their eyes, were covered in the same way. These two were there unconsciously, not

realizing their surroundings, — they walked as if in their sleep. I have said that the Hall is never twice alike. To-night it was divided into two portions by a chasm which ran right across it from side to side; it was ten or twelve feet in width, and of an unknown depth. From the chasm a mist rose and hung like a wall of vapour, dividing the Hall into two portions.

We walked slowly and in silence to the brink of the chasm and stood there waiting. Now for the first time I heard a sound; voices mumbling and muttering rose from the depths below, while innumerable hands clawed and wavered upwards from the blackness seeking to clutch and drag down whatever they might reach. I looked through the intervening mist to the other side of the chasm and what lay beyond. The Hall on that side was quite different; there were no black hangings and the walls were lined with flowers shaped like Easter lilies: they were of two colours, white, and a pure golden yellow. The floor on that side was carpeted with soft short grass, and across the wall facing us (which formed the end of the Hall) ran a single sentence from Master's Message, very bright and glowing:

"This Message shall divide the Wheat from the Chaff; it is a Sword that shall pierce to the heart of every earnest man — the Sword of Truth."

A little way back from the chasm I saw the Master seated in a carved chair. He leaned forward, his chin supported on one hand, and watched us intently. Seeing Him I decided to cross over, and with the thought, stepped forward. *I had forgotten the chasm.* In some way and merely by the intention I was at once across. The moment I stood upon the Master's side the thought came to me — "these clutching hands have power to seize only the lower personality" and I knew that as I passed through them they were no more than shadows thrown upon a screen of smoke.

Then, instead of going forward to greet the Master I remembered my companions and turned to face them, for they

were still on the dark side of the chasm. As I turned, the Master rose and stood close behind me and a little to one side and on my right: His eyes were filled with Love and Sorrow and Hope. I stretched out my hand towards my Brothers who stood so silent on the other side, for I wanted to help them to cross. I had to help them becauses a Law obtains in that Hall which cannot be broken. Once a disciple has entered the Hall he must pass through it — *he may not turn back.*

I waited, hands out-stretched and longing for them to respond, but they still remained silent and motionless; their garments clung heavily about them and they neither raised their eyes nor lifted their hands to mine. It was as though they were asleep. And so we waited, the Master silent beside me; waited for them to awake and to cross over to our side. Then, while we waited, the Hall dissolved and I was back in my own room. Immediately I looked at my watch — it was exactly a quarter before midnight.

LETTER IX

PREPARATIONS FOR THE WORK

July, 1926.

Dear Sir and Brother:

I received your letter yesterday, and did not reply immediately as I wished to think over just what form my reply should take. This was necessary because of the personal question in the last paragraph of your letter. I did not like to leave it unanswered, and yet to reply to it necessarily involves an explanation of many matters that usually I do not write of or speak of. I am afraid it means inflicting a lengthy letter upon you, but if you read to the end you will understand that grave Karma is attached to my words and actions and I have to consider action very carefully. This applies to all of course, but in the present matter of the Work I am trying to do, the effects will be wider than ordinary. Consequently I have decided to tell you something of what this Work really is, of the way it was commenced (on outer planes) and of my own connection with it.

In order to begin at the beginning I must answer your last question first. You ask how I received *"The Message"* and if I have a personal acquaintanceship with the Author. To the last part of the question I answer — Yes! and the explanation I am now to give you will explain the "how" and the "why".

From early childhood I have been in touch with super-physical things, and have often received visitations from highly developed Beings, and these always brought me help or comfort or instruction; in their nature these visitations were both visible and audible to my senses, but now I know that they were the inner senses and not the outer as I used to suppose. At first I thought that these were "Angels", but as I grew older and received

teaching, I learned of the Masters and Their work for humanity. I learned to know of the Path of Discipleship and how we had to strive to live so as to be able to work with Them and for Them. There was no sympathy with such things in my home life, so I learned to keep them to myself. This direct contact continued all through my life from time to time, but it was not until much later that I learned the reason for these experiences and the teaching that was given me.

Fourteen years ago I passed through a Ceremony of Dedication; then it was that I understood that I had a work to do, but I did not know anything of its nature or when it was to be. This was followed by twelve chaotic years of testing and wandering in all parts of the world. Outwardly I was unsuccessful in everything I did, but the inner work of preparation must have been going quietly on.

In October, 1924, while staying at a very small place in the South of France and quite alone, I had to pass through a second ceremony, and this also was one of dedication. In this experience I received a very marked widening of the normal consciousness; what is called for want of a better term, inspirational writing, from being intermittent and occasional, now became a permanent faculty and could be used or shut off at will. This time was marked by a series of three very remarkable experiences all within the space of three or four days, and of which I need not speak in detail, but will only say that they concerned the work I have done in the past, and that which I am called to do in this present life, so that past and present are linked for me. I knew that the time was very near.

In September, 1925 (last year) being ill and with very little money, I went to a small place in Italy where I could live cheaply and very quietly for the winter. About the end of that month Master commenced to give me the material for His book *"The Three Truths,"* and it was completed early in the present year; the whole of it has been written entirely through the use of

the Higher Consciousness, and it really constitutes a summary or epitome of the Teachings which are to be given in the new era soon to dawn. During the writing of some parts of it I was taken in the subtle body to a certain place and there given some of the sentences word by word by the Master, as in quiet conversation between two individuals, — the whole of part three was given in that way.

At last, on the evening of February 13th of this present year, at 7:30 p. m. Master came again in person. In an interview which lasted a little less than three hours, the plans of the Hierarchy for the present Work were shown to me as a WHOLE, and also the part I myself was called to do. Now it was that the Master told me for the first time that He had chosen me as His personal Chela and that I must act as His mouthpiece and intermediary for the setting up of His Standard and the carrying out of this Work. The past, the present and the future were linked for me, and I was made to understand the tremendous issues that depend upon the successful accomplishment of this Work. Under His direction I made many notes and details for immediate and future action. The next three months were fully occupied with correspondence in connection with this Work, for it is to be of world-wide application in the near future. Then, on May 15th, Master told me to go to England and organize His Work there. You must understand that I was in very poor health — in bed every other day with heart trouble; — I had no money beyond about five pounds over my actual railway fare, and I had no friends, for I knew not a soul in England who would have the least interest or sympathy with such a cause.

With these thoughts in my mind it seemed to me almost impossible that I could succeed; I did not say so, but He read the thought in my mind, and so He told me simply to go, and to live from day to day. He also said that many people who were now working apparently alone but unselfishly, would be brought

to me; for my task was "to link and to bind". I could not know them, but that they would be led to get in touch with me; for He said, "We have those who are ready to our hand." Therefore I packed a few things and on May 20th I left for England.

The first thing I had to do was to publish His Message, but I had no funds and did not know anything about printing business. At Master's direction I had previously written *"The Shadow"*, which was published in the May issue of THE OCCULT REVIEW, and this was followed by *"The Tocsin"*, which appears in the current (July) issue, both under the name of "E. A. Chaylor". I had to see the Editor of the O. R. in connection with these articles, and I showed him the MS copy of the Message. He was interested in it, sufficiently so to get me a very reasonable offer from a small firm of printers for the work of production. About this time I also receeived an offer of four pounds to help with the cost; this was from a poor man, dependent upon a salary and he gave all he had. To this I added four pounds from what was left over my travelling expenses and incidentals. It was not enough, and I did not know what to do. Then he who had given the four pounds received an unexpected present of money just at that time — this also was four pounds; he gave it at once, and the Message was put in the press.

Since then, other needs have been supplied in much the same way, for there are indeed many faithful and earnest souls, and they are responding to the call now that the Message is published and the Standard is set up. At this point you would do well to read the typescript letter enclosed; this is the additional information which is sent to those who respond to the Message. You will begin then to see something of what this Work really is, but only its nature is indicated, for as yet details may not be given to all and sundry.

This work, as you will see, is preparatory to the founding of the sixth sub-race, or rather its nucleus. In order that this may be efficiently carried out it is necessary that those who are

selected for the work shall have not only certain very definite spiritual and moral qualifications, but also much special Teaching and instruction upon many subjects. This has now been given by the Master directly, and more is being given to us almost daily. The Plans of the Hierarchy provide for a restoration of the Mysteries in connection with this Work — not of the old *forms* but of the spiritual truths which underlie them, and which have been "lost" during the past two thousand years or more.

This restoration will not be public or immediate — the public aspect of that Work belongs to the coming Age and is yet two generations removed from us. But a great deal, all that is now needed for this stage of our Work has already been given. This is one of the reasons why a small community is necessary, for that teaching cannot be given out indiscriminately. Much of it is concerned with those laws which govern re-incarnation and the preparation of fit and pure vehicles for those highly evolved egos who are now waiting to take up their work on the outer plane. The plan calls for the production of a magazine in the very near future; in this the general teaching of the Master and His immediate co-workers will be given, but the special teachings cannot be given out in this way.

Many people who have had the typescript letter think that the "way of escape" for the few is rather a selfish idea; they quite fail to see that it is not that people may escape the disasters that are coming individually, but that they may be enabled to do the special work which must be done, that the necessary conditions may be provided for the incoming of those who are to do the work of restoration and re-adjustment in the future. Also centres of safety have been provided and in these such knowledge and truth as is worth preserving will be preserved for the future, for practically all existing institutions are soon to be overturned.

Therefore it is that mere numbers are not desired, it is quality, not quantity that is essential. Everyone who comes into

this Work must first be tested, for we forge a chain that ultimately will girdle the Earth, and every link in it must be proven. It is a vast work and I have only given you the merest outline; it is a work which must be accomplished *on three planes,* and while it is true that at the present moment the greatest obstacles we have to overcome are material, yet in a sense, the physical aspect of this Work is the least important; the chief part of this Work is being done on inner planes and only later can it be manifested as the preparation is slowly pushed forward on the outer. We shall not get so many recruits from the enquirers of to-day, for not many of them belong spiritually to the new order, most are linked with the old. But an ever increasing proportion of sixth sub-race children are coming in, and some really great egos are soon to incarnate — these will bring with them the knowledge of the Past and of the Future, for it is our heritage. Every step is taken under the direct and personal guidance of the Master — I decide no point of importance without specific direction, for, as it is said in the Message, " . . . this is not the plan of any man, or any body of men."

Now to answer the other points in your letter. No! There is nothing "new" in the Message, as you say. H. P. B. distinctly stated that no new Teacher nor any new Truths might be looked for before the close of the present (20th) Century. This statement had reference, it is true, to the public aspect of the Master's Work, yet even the special Teaching that is now being given is not new, it is a revival of that which is very old indeed, and the Masters aim to give a true understanding of what has already been given, rather than to supply fresh truths before the others have been properly apprehended and digested. If, and when, you go further into this matter, you will find that it varies not at all from any of the original teaching which was given by the Masters forty years ago through H. P. B., but you will find that there is considerable variance between the

statements of the Masters and those recently put forward by the present representatives of Theosophy in Their Names.

The Message attacks none, for that is not its mission, but it does inferentially but distinctly dissociate the Masters of the Wisdom from the present propaganda of the T. S.; such is not part of the Plan of the Hierarchy, and I make this statement from actual first-hand personal knowledge, for the Master has shown me the Plan as a Whole, though I only receive the details a step at a time.

Well! this has indeed been a long letter, but it is none the worse for that. I have typed it as it is so much easier to read and different points can be more quickly picked out.

LETTER X

COSMIC RELATIONS

July, 1926.

Dear Sir and Brother:

You apologize for the length of your letter. Well! on the basis of one apology for every two hundred words it is evident that my apologies should exceed your own, so I make them in advance and you are forewarned. Your questions open up a vast field and, with the limited time at my disposal, it will be possible for me only to turn over an occasional spadeful here and there. It follows that what I am able to say will be quite inadequate, but let us hope not entirely superficial, for the true "Waters" are only found by digging deep — on the surface we shall not get even a seepage.

It is quite true that the spirit of condemnation is prevalent everywhere and so-called Theosophists are certainly no exception to the rule; — I have encountered the same old bigotry and intolerance decked out in a new phraseology. Personally, I am not a Theosophist in the sense of being a member of the T. S., but I have passed through their school — and on beyond.

Take now your first question as regards the ideas lying behind the use of the word "Master" and if, in your case and my own, they are synonymous. To this I must answer both yes and no. From your own standpoint this is naturally a question of the first importance, and so I will try to define the position as clearly as I can. I am not enough of a biblical student to be able to give you chapter and verse, but I can at least indicate certain passages, and I make no doubt you will be able to turn them up for reference in a moment.

There is a certain passage in Isaiah which says:—"For behold I create a new heavens and a new Earth", and another one

which speaks of the firmament being "rolled up as a scroll." These are references to recurrent cycles of manifestation and non-manifestation, which follow one another regularly under the operation of divine Law. They are of immense duration, aeons and aeons of time, but still — limited. In Eastern phraseology these are spoken of as MANVANTARAS and PRALAYAS respectively. The same Law holds good for a Universe, a Solar System, an individual planet, a human being or a caterpillar. In the case of man we find the parallel in "life" and "death" (terms which hardly any understand); a temporary physical manifestation and a *temporary* withdrawal into non-manifested life — i. e. non-manifested from the physical standpoint. Incidentally I may say here that the invariable Law of Analogy is in favour of the idea of re-birth or "re-incarnation", otherwise man would be the single exception in the whole vast range of manifested existence; we cannot even logically premise a creature which has a beginning but no end.

To answer your question intelligently we must begin with a Solar Manvantara, i. e. the time of activity of a Solar System. After an almost incalculable period of "rest" or non-manifestation it is again brought into active life and manifestation by the Will of the Divine Being Whose special charge it is, and not only is it His special charge, but the outward and visible manifestation of Himself. In this work of re-creation He is assisted by other Divine Beings Who have attained Their status and development (i. e. divine nature) *in a previous Manvantara*. These, at the commencement of the New "Day" issue forth from the Father as fully divine Beings — His intelligent and already fully perfected Ministers. These are the "Sons of God" and are in a particular and especial sense divine, partaking as They do of the Nature and Powers of the "Godhead."

The great majority of human beings are not divine in this understanding of the term; they have within themselves a

"spark" of divinity (which we term the monad), so that *the highest part* of Man is *in essence* divine. But that spark of divinity is embryonic, and scarcely more than potential in most men, and has to pass through a very long process of unfoldment and development. The whole purpose of the vast scheme of Evolution (not the Darwinian conception which is limited to physical forms and is largely erroneous at that) is the unfoldment of the potentially divine "spark" simultaneously and synchronously with the evolution of the physical vehicle, into "the measure of the stature of the fullness of Christ".

Thus physical and Spiritual evolution are really obverse and reverse, two sides of one and the same process. The trouble with the world to-day is uneven development — the mental and material have outstripped the spiritual and subjective. Therefore the approaching disasters are both necessary and inevitable, in order that the balance may be restored and the evolutionary progress of the Race may proceed in accordance with the Divine plan.

It is in the above sense that I recognize Christ as a Son of God, not that I detract from His divinity or do not recognize His essential "Oneness" with "The Father"; — such divergence as there may be lies in the fact that I do not presume to *limit* that special divinity to One Individual; this the Christian Church unfortunately does, and yet Christ Himself said that He was the "firstborn of many Brethren". I understand the interpretation usually put upon those words, but is it the correct one? In spiritual matters I think that, upon the whole, affirmation is usually more right than denial. What Christianity presents as an extraordinary and unique *exception* to Universal Divine Law, I view as a natural and component part of the universal scheme; as an occultist I know that there are no exceptions to Universal, i. e. "natural" Law. The idea of an unnatural law, or of a solitary exception in the case of one Individual is to me unthinkable.

Another idea which may possibly be unfamiliar to you is that "The Son of God" is not only a Divine Person, but is a MINISTRY, a distinct Order in the great Hierarchy of divine and celestial Beings. At certain periods during the long history of the slow development of Man towards that yet distant state when he must become more than a man, a Son of God comes down to help forward the development of the Race by imparting a new spiritual impulse and being Himself a living example of that Ideal towards which all must strive. It is on these rare and vitally significant occasions, when a Son of God descends to Earth and takes on human form, that the scripture tells us that "The Sons of God shouted for Joy" in that One of their number had again undertaken a New Mission; you will note that it is plural and refers to all Those Who are partakers of the same divine Ministry.

Further, the Order of the Sons of God has many grades and ranks; all are not necessarily of the same degree, for even at that lofty height, "one Star differeth from another in glory". Certain of these divine "Sons" are specially connected with the forwarding of human evolution upon this planet. Of These, two are pre-eminent, i. e. the Lord of Wisdom, and the Lord of Love — the Buddha and the Christ. Associated with these two in Their work are others — perfected *Men* (not Spirits). It is These whom we know as the Masters of the Wisdom. They have already transcended the human stage of evolution, and have reached what appears to us to be the super-human, but which is in reality but the condition of *perfected* Humanity; — even the physical form is "perfected" being practically indestructible and enduring, if need be, indefinitely, and it is used or not used at will.

Below the Masters Themselves come *Initiated* disciples, who work with Them and under Their direct instructions. After these come the Accepted (or organized and enlisted) disciples, who are not Initiates; then come disciples on Probation; then

lower yet, Aspirants who are living the life which will ultimately admit them to the probationary status; and below these again, the rank-and-file of ordinary earnest people. It will be seen that this view presents an unbroken chain of Life, from the divine, down through the descending Hierarchies of Celestial Beings, through the Super-human to the human and from thence still descending through the lower kingdoms, animate and "inanimate" (which term is a misnomer) until we reach the densest forms of material manifestation. Through all these various stages the unconscious spiritual Monad descends, assuming at each stage a vehicle less spiritual and more material, until it reaches the zero point — this is the involution of "pure" Spirit, i. e. un-individualized spiritual essence, into Matter. At the zero point the upward arc of Evolution is begun, and the stages are passed through again, but with this difference, that they are now traversed with an ever increasing degree of consciousness. At the human stage (on the ascending arc) "individualization" is reached and *self*-consciousness experienced. After completing this (human) stage, we have still to attain the Universal or "Buddhic" Consciousness, and beyond that again, the fullness of the Divine Consciousness. This is that Yoga or "union with the Divine" which is the task we must complete during the period of the present Solar Manvantara, but its full attainment is still separated from us by almost incalculable aeons of time.

Thus it is seen that there is One Spirit, One Life, and One Goal, and that all Life, all Consciousness is, in essence, One. This is that "Circle of Necessity" referred to in the Buddhist Teachings. The chain is unbroken; it is the One Life but at varying stages of unfoldment and development. It is the knowledge of these truths which accounts for the reluctance of all Buddhist peoples to destroy any forms of life. The slaughter of animals for food is a crime, and like all wrong-doing, its consequences are inescapable. The real duty of man is to help

the lower kingdoms forward in their pilgrimage over the common evolutionary path, for all are indeed our younger and less developed brothers. True Brotherhood recognizes the essential unity of All Life.

You say that *"The Message"* is largely couched in Theosophical Language, and that it would perhaps make a wider appeal were it not so. But there is a very good reason for it. With the advent of *original* Theosophy the Masters gave out esoteric truths far in advance of those generally given in the orthodox Christian teachings, and for these truths there was not even an adequate terminology extant. The ideas themselves did not exist in the Western world and therefore there were no words to express them. Consequently words had to be borrowed from existing Eastern systems of philosophy which embraced the ideas concerned. As a result, many of the terms *are* unfamiliar to the ears of the average Churchman. Now, if any of these good people wished to take up the study of, say, Electricity or of analytical Chemistry, they would set to and learn the language of their particular study: they would hardly expect that the text-books should be specially re-written so that all technical terms were excluded. But they cannot see that the same argument holds good in a study of the super-physical and supersensible worlds.

Another point is that *"The Message"* is primarily (but not exclusively) addressed to those who *have* studied the teachings previously given; it is not expected that the average orthodox Churchman will understand it or even listen to it. It presupposes a familiar knowledge of certain fundamental facts, which the Churchman has either scarcely heard of or else utterly rejects. Chief amongst these are the Law of Re-birth, and those occult Laws which govern racial mutations and the rise and fall of Nations. We are not called to work with Nature until we have first come thoroughly to understand her Laws and their application to the practical issues of life on the material

and super-physical planes of existence. If we were to use the language of the man in the street, it would be rather like the tail wagging the dog.

I am afraid that I cannot agree with you that "the majority of spiritual workers who are preparing the way for the next race have been schooled in the Christian religion". This is Work which demands a detailed and specialized knowledge of the past history and development of the race, for that forms the ground-work for an intelligent co-operation in plans which affect future progress. For practical purposes, even that preliminary knowledge is non-existent — not one in five millions has even a glimmering suspicion of what that history really is: it covers *millions* of years, and the Western mind is shocked and incredulous if we mention even one hundred thousand.

Furthermore, the great majority of those who are really concerned with the practical issues involved are not in physical bodies at all; nineteen-twentieths of that work is done on the Plane of Causation, and the physical plane is but the plane of effects; it is only those who have an active and intelligent share in the work done on the Causal Plane who are in a position confidently to predict its outcome in the world of effects. It is by reason of the hidden side of our work that some of us are able to speak with authority regarding events and circumstances which, to the average man, are still "in the future".

Well! I have turned my spade-full of earth, and I must be content to leave the rest of the field. I shall be very glad to have your comments, and if in the near future you visit . . . , or I pass through . . . . we may be able to tackle other points over a cup of tea and a subsequent cigarette, if you will not give me away as to the latter.

LETTER XI

REMAINING WITH THE SHIP

September, 1926.

Dear Sir:

You letter to . . . . . is on my desk and I am not sure that he has replied to it, but as I am included in it (in your last paragraph) I can do no harm by sending you a line by way of acknowledgment.

By way of explanation I ought to say that we are not specially concerned with prophecy in the ordinary meaning of the term. It is true that *"The Shadow"* was of that nature, but only incidentally so; its purpose was to awaken people to the folly and danger of their present indifference and self-seeking, to call attention to the real state of affairs, and especially to uncover the danger of experimentally tampering with the astral world. *"The Tocsin"* shows the need for moral and spiritual regeneration, and the certain consequences of a persistence in evil ways.

Your attitude of "remaining with the ship" may be fine in one sense, but is it common-sense? The point is that these coming changes are inevitable, the results of the unswerving law of Cause and Effect. Ultimately, and rightly understood, they are for the benefit of the Race as a whole, they are not punitive but preparatory to the next step forward in the evolution of Race-consciousness. There are in the world to-day a few individuals who, by reason of study, training, and service in past lives *are fitted* to show to others their true nature, the plan of human evolution, and the relation of present times and circumstances to the WHOLE. Almost without exception these rather rare individuals are those who have formed a link with

the Masters in past lives — they are fitted to serve by reason of past service. These the Master calls now, and theirs is the opportunity for *present* service, if they are willing to learn the details of His Plans, and the Plans of the Lodge.

To "remain with the ship" for those individuals is rather like emulating the ostrich, and identifying one's self with the crowd. The world is dependent upon leaders, and only those can lead who have a knowledge of the Plan. This present time is the commencement of the disintegration of those nations and peoples who form collectively the fifth sub-race and are the embodiment of "European" civilization. This does not mean that all their units are to perish, but that these nations as world-powers will shortly cease to exist. This is necesssary because they stand for an order *which must be superseded;* the Race cannot stand still. To quote *"The Tocsin* — " . . . that which will not bend must break". Conservatism, petty nationalism, and reactionary principles and ideas are about to be swept away, *and it is good for the Race that this is so.*

This Work is far more than the usual centennial effort; it is that which precedes and accompanies the events connected with the disintegration of one sub-race and the gradual emergence of that which is to succeed it. It will not be accomplished in a year, or in many years. The disintegration of a sub-race type is a matter of centuries.

First there is the fall from dominion and world-power to an inferior position (that is what we are soon to witness in our own time), then comes the descent to a negligible position, then the gradual submergence and dispersion of type altogether. All these processes have been witnessed in the past. The Persians, the Greeks, the Egyptians, the Romans, the Aztecs, and so on. No European nation is going to prove an exception to the rule when the hour strikes, and *the hour has already struck.*

We, who can read the writing on the wall, and to whom some knowledge of the Plan as a Whole has been given, are called to work for the future, to provide the means and to lay the foundation whereby the new order may arise. It is not our part to sentimentalise over what has been, or to try to patch and to bolster up that which, in the larger interests of humanity as a whole, must pass away. The Chelas of the White Lodge are called to WORK, and work means Knowledge and Devotion and Self-sacrifice. Is it not better to man the life-boat than to remain with the ship?

LETTER XII

EUROPE AND THE UNITED STATES

Extract from a letter written September, 1926.

I come now to your questions as to the situation of the U. S. A.

First, let people realize that I, personally, have lived many years in the United States, mainly in California, and although as a Chela and member of the Lodge I must regard all nations and countries impartially, yet I do love America with a *personal* affection which no other country can call forth; it is *my* country by adoption and by a spiritual affinity. The land in which I was born in this incarnation arouses in me no such feeling of devotion, — the karma which links me to it is not good, but must be worked out. If matters go forward as planned, I shall, after a time, return to California, for Master's Work has to be established in America (both Canada and U. S. A.); His agents have to be appointed, and a magnetic centre formed. All this belongs to the future.

The *centre* of the approaching storm is Europe, for it is the cradle of the 5th sub-race, the head and front of its peculiar form of civilization. Ultimately, and in the yet distant future, the United States, or rather, United North America, will be the heart and centre of 6th sub-race civilization. The present time is a most important one; it marks the close of a major cycle, the Piscean, and the commencement of another, the Aquarian. These facts are cosmic and celestial, and not human and finite. It follows therefore that an increasing number of persons are becoming capable of responding to the Uranian Ray; Uranus is the Lord or Ruler of the Sign (and Age) of Aquarius. These people are as yet in the minority but will steadily increase. The first (or grosser) vibrations of that Ray are *destructive,* so that

Uranus is the great "destroyer of forms," but He destroys *in order that a better form may be evolved.*

Therefore the first signs of the dawning Day of Aquarius will be marked by the destruction of much that has preceded it. It is that period of destruction we are now entering upon. In the concluding sentence of *"The Tocsin"* you will find it written, "What will not bend must break." That is the situation of Europe as a whole, her civilization, her institutions, her national policies and ideals will not bend, therefore they will inevitably be broken. All without exception have "Conservatism" for their middle name, and *Tamas* for their special quality.

In the United States it is otherwise. There the people are a mixture of 5th and 6th sub-races, the former represented by the latest generation arrived from European countries, the latter, (the 6th sub-race) by the native born. These latter, though not necessarily 6th sub-race types, are none the less permeated by the Spirit of the land, or rather, local Spirits, under the control of the Great Guardian Spirit of the American Race. The quality of this Spirit, and therefore of His people, is *Adaptability* — it is *Sattvic* and not Tamasic.

Now America as a whole will not escape the coming storms, for though Europe is the centre, yet the whole planet will be affected; but where Europe *will not bend,* North America will — it will adapt itself, its ideals, methods, and constitution to the New Age and Order. This will not be achieved however without conflict, the 5th sub-race spirit is still strong and will die hard. (Witness the recent "evolution" trial in Tennessee, with its "puritanical" and "Methodistical" spirit.)

These are signs of the gathering of the forces "unto the day of Battle." The trouble which America must face will come from within, and not from without. America has nothing to fear from Japan *unless she herself forces the issue.* The United States is ruled astrologically by Gemini, the Twins, her strife will be the strife of brethren, her danger is from civil war —

religious war within her own borders. Her National destiny lies in the realization that religious *forms* are of no importance and that she must reach the Ideal; but the old element, the re-actionary 5th sub-race ideas and influences are still strong, and the struggle will be bitter and protracted before they are subdued and finally submerged. It is significant that the United States has firmly closed the door of emigration in the face of Europe. That act was needed, and was realized intuitively by her legislators. In the East, the South, and the Middle West the struggle will be most severe — the Golden State is comparatively enlightened.

This Work of the Master's is spiritual — not mental and argumentative. If people do not recognize it as Truth intuitively, explanations are wasted. The new Age calls for the new Method — the Aquarian Work for the Aquarian Consciousness.

LETTER XIII

CONCERNING THE ORIGIN OF EVIL

November, 1926.

Dear Sir and Brother:

Your letter has been forwarded to me for attention: you do not approve of the use of the term "powers of evil", but it is evident that you are not very clear as to what you do, or do not believe. In one sentence you say that as there is only "One Presence, One Power, One Intelligence — Universal Mind — in which we all live and move and have our being, therefore there can be no evil," etc.

In the following sentence you say — "The only evil power which I recognize is man's carnal mind, which is enmity against God," etc. That is the crux of the whole matter. There IS evil in the universe, and you yourself admit it. As all life is force, or power, it is evident that there are Powers of Evil just as much as there are Powers of Good. If you still doubt that fact you have only to consider the world around you. The truth is that you are up against the old old problem of the "origin of evil". Every reasonable being knows that evil does exist, but the lower mind cannot reconcile that fact with the other fact of Omnipresent Good. That is the problem.

First realize that all MANIFESTED being is DUAL — Light and Darkness, Heat and Cold, Energy and Inertia, and so on ad. lib. The very essence of Manifestation is Duality — that which is, and that which it becomes. Therefore the First Primary Law on every plane of Being is POLARITY — Positive and Negative — the "Pairs of Opposites". These are inseparable from manifestation.

The next step is to realize that the nature of universal manifestation is positive and *negative.* In the ultimate analysis you will find that the one condition or aspect is merely the *absence* of the other. Thus Darkness is absence of Light, Cold is the absence of Heat, Inertia is the absence of Energy, etc. None of these are qualities per se; in themselves they have no actual active existence — they are negative. Add to the above list the qualities "Good" and "Evil" and you approach the solution of your problem.

Good, or "God", is positive and eternally self-existent, and as you say, is everywhere present. Granted. But it is not everywhere and at all times *manifested,* and in that fact lies the other half of your explanation. Remember that the whole Universe is in process of *unfoldment* — it is not already perfect. On certain planes (or states of being) the Principle of Good, while it is ever-present, is not in active *manifestation,* and wherever that is the case we have that state of negation which most men refer to as "Evil".

Remember that every plane of manifested existence is made up of *living intelligences.* None of these are as yet perfect, in the sense of absolute perfection. In some the positive, or good predominates; in others, the negative state, or "Evil". This applies to Spiritual Beings, human beings, and sub-human beings. To those Spiritual Beings who are negatively polarized, we apply the term "Powers of Evil". Man is either a power for evil or a power for good, depending on the state of his unfoldment or evolution. The same applies to the sub-human kingdoms.

Also bear in mind that a law of Nature operates on *all* planes: it is invariable and without exception. You know quite well that the Law of Polarities is Universal: you cannot have a positive pole on any plane, without its corresponding negative. Therefore if you have "God" or "Good" or All-embracing Bliss, there must be its opposite pole in manifestation. Ultimately,

and in the course of untold aeons of time, the Positive or Bliss will absorb into Itself the Negative or non-Bliss. When that end is consummated, we have Universal Pralaya, withdrawal from Manifestation, the end of a Maha-manvantara.

I trust that this brief and incomplete explanation will be of assistance to you. These problems are not easy for the mind of the ordinary man to grasp. The purpose of *"The Three Truths"* is to help the wayfaring man to *realize* and understand the fundamental truths of existence.

LETTER XIV

FORWARD TO BLAVATSKY

Extract from letter written Oct., 1926

Amongst you there will be those who have aspired to Chela-ship; who have thought — "if I could only be an accepted, recognised disciple, in conscious touch with the Master, as was H. P. B. and others."

My Brothers, do you know to what it is you have aspired? Do you know what it means to be a Chêla of the standing and intimacy which you have in mind? Let me tell you some of the things it means. It means, first of all, absolute *unflinching* obedience, it means that you renounce now and forever, the right of personal defense — we fight for that which is committed to us, *but not for ourselves.*

It means the surrender of all personal interests or desires, or aims. It means almost unceasing, bone-breaking, unwearying WORK. It means the hatred of all the forces of Evil, and the concentration of that hatred upon one's self. It means the certainty of being misjudged and condemned by those who should be, or perhaps were your friends. You will be accused of ambition, of desire for power or place, or of scheming to obtain money by doubtful means.

You are "suspect" and you must be content to remain so. It means disappointment, failure on failure, plans wrecked through the treachery, or the selfishness, or the inefficiency of others. Time and again your work will be torn down, and you must patiently and painfully rebuild it.

You see, my Brothers, I am honest with you, and I would not deceive you in any particular. Chela-ship means all this, and much more, because there is also the other side which can

be summed up in two words — The MASTER. Of that I say nothing now, for probably your reading, or your fancy — your hearts rather — have given you some idea of that. If it is not so, no words of mine can give you realisation.

My Brothers, that opportunity for which many of you have longed in secret; that to which you have aspired and for which you have in some measure tried to fit yourselves; that opportunity — the prize of Chela-ship — is yours, *if you are strong enough to claim it.* This is the day, the hour of choice, to which all your former life has been but the vestibule, and upon your choice made in this hour, hang the issues of many lives.

Cease to play at Theosophy, commence to live it; cease to read and dream and talk of the Masters, come to Them, and know Them, serve Them, work for Them, learn of Their Work, Their Plans, and give Them of your service, of your goods, of your heart's blood. The choice is yours.

Leave to others the bickering over non-essentials, the reconstruction of forms which have outlived their usefulness, the tinkering and the patching. You who prize the philosophy of H. P. B., I bid you cleave to it, for it is Truth; cleave to the Principles, the great root-ideas it expressed, and upon which it is built. But beware of being slaves to methods, to constitutions, to forms of words. Remember that life *circulates,* expands and energises; it cannot be frozen into a formula.

Here is a saying — remember it. If you would be true to Theosophy, you cannot go "back to Blavatsky", you must go *forward* to Blavatsky. I tell you of my own certain and personal knowledge, our Brother H. P. B. is not behind you, buried in the "eighties" where you would enshrine her. H. P. B. is ahead of you, working in this very Cause of which I am a Messenger, and working twenty-four hours a day; not yet physically, but none the less effectively.

Awake, my Brothers, awake to the Light which is already dawning, and which even now shines upon your path. Unseal

your ears, let your hearts speak rather than the lower mind. I tell you in utter truth, that your opportunity now is greater, far greater, than that which came to those who knew Theosophy in its early days, even as the Work is greater, and the need — the crying need — is greater. Again I say, AWAKE. "Come out of your world into ours."

LETTER XV

TRUE THEOSOPHY

(*Extract from a letter written November, 1926.*)

Already I have the Master's instruction to go to North America, there to organize the Work of the Lodge, and that Work may not be long delayed.

One point I would wish to make clear to you all, and it must have an important bearing for many. In the first General Letter issued to our Brothers in Great Britain, is a paragraph which refers to the past and present work of the T. S. You will see that the Masters recognize the great value and importance of that work. The word of the Master to you all is — "This, our present work must not be regarded as in any way superseding or invalidating the work done by our Brother and Messenger H. P. B. It is a step forward, a continuation of that work, for the time has come when we turn a fresh leaf, and commence a new chapter."

Now, I will explain a little further, and in my own words. You know that my Brother H. P. B. founded an *esoteric school,* which was to have been the Chalice into which the Knowledge and Power of the Masters would have been poured. For reasons well known, that school was dissolved, and the present E. S. is not its successor. In this present Work, my Brothers, it is the purpose and intention of the Masters to restore that inner and sacred heart of Their Work. This Work is the real Esoteric heart of True Theosophy, *and much more.* Into it will be drawn those who are devoted and without self-interest, and who have kept inviolate their spiritual perceptions.

In due course the form of the existing T. S. may be (and will be) modified and brought into line with the present plans

of the Lodge; the *life* will remain and increase, for "Theosophy shall never perish".

Therefore, my Brothers, to you has come the call, and you have before you a great opportunity. In the positions *you now hold,* you can do for the Lodge Itself, and for countless numbers of our Brothers, a notable service. Do not let them imagine that this, the Master's Work is opposed to Theosophy. It will be itself opposed by many *nominal* Theosophists perhaps, by those who have (or think they have) something of place or power to lose; but it will *not be* opposed by any in whom the spirit of true Theosophy — of H. P. B. and the Masters — still remains. Those elements which are not in accord with the divine Plan as outlined by the White Lodge, will be shaken out, and those things will remain which "cannot be removed", — for they are founded on the Principles of Eternal Truth.

It is true that we stand now at the commencement of a new Cycle, a new Age, but the Principles upon which it is to be founded and built up are changeless and eternally sure. Therefore, my Brothers, as you have faith and devotion, have also I pray you somewhat of confidence and of courage. Remember that behind you and around you are the forces of *the Lodge as a whole,* and that you do not "go upon a warfare at your own charges". I bid you go forward joyfully and confidently, not in your own strength or wisdom, but in Theirs.

LETTER XVI

A TALK ABOUT GROUP-WORK

Address delivered in Ottawa, March, 1927

Friends:

This evening I shall try to give you a vision, to make you see something of what this Work is to be in the future. In the first place if you are to see this Vision clearly you must try not to see me. Into my mind there comes a verse which was spoken of St. John, — "What came ye out to see; a reed shaken by the wind?" That is a very good simile, for the reed, as you know, denotes weakness, but it is shaken by that which is the opposite of weak. What you must do tonight is to try and catch the message of the Wind, of the one Spirit, rather than to center attention on the reed.

Most of you here are, or have been, members of the Theosophical Society, so I want to carry this talk rather along Theosophical lines because you will all be interested from that angle. But first I must point out that this present Work is not in any sense confined to the Theosophical Movement, — it is an effort to unify all Movements which are working for the uplifting and benefit of the human Race. It is not intended to destroy the good which may already have been accomplished by any existing Society or Movement. But in many such Societies today forces are at work which are destroying them, forces which are disintegrative and separative in their nature. Today the Masters would pour out a new measure of Knowledge and Life, but before that can be done for any vehicle, those forces which are disruptive must be *driven out*. Oil and water will not mix.

Water, as you know, is a symbol of the astral plane, and it is the elements of the lower astral planes which are causing

trouble and disruption in the Theosophical Society at this time. You have heard it said that Theosophy shall never perish; but remember that *in its origin* Theosophy belongs to the Higher Mental or Causal plane, and it is that aspect of it, and that only, which shall not perish. It has also a lower mode of expression, a lower-mental and astral vehicle, and it is these which have become tainted and distorted, so that they do not even remotely resemble its earlier and purer form.

The same process is to be found in Churches and in almost every organization or Society where men come together; sooner or later they become tainted, foreign elements are introduced, and unless the taint can be eradicated and the canker cured, it becomes necessary to plow up the ground and sow it with salt. As you all know, we have a sad example of this in the T. S. today; the accretions and distortions are so pronounced that many members, faithful to the earlier ideals, have been driven away from an organization which has become riddled through and through with psychism so that its original Principles have been almost submerged.

But such corruptions can only occur in the astral or lower mental bodies of any organization; on the higher planes it remains pure and the life persists. But if the lower expressions are not to perish utterly they must be purged and cleansed, passed through the fires and re-moulded, when the time has come for the inflowing of a new measure of Spiritual Life. The new life-wave will draw to itself all those individual elements which are of its own nature; it will repel and drive out those which are antipathetic.

You will find that the dark forces will make every effort to drag our thoughts down to the level of the personal issue, to the jealousies, ambitions and hatreds of the lower mental and astral worlds. They do so because these are the regions where they are entrenched; they have no foothold at all in higher regions; their greatest strength is on the plane of personality. There-

fore let us keep our eyes fixed upon the Vision—the Vision of a world finally regenerated by the working of the leaven of a Spiritual Brotherhood, *a living, active charity in all the relations of our daily life.*

Remember the warning in *"The Message"*. Look not to the personality of the Messenger but only to the Message itself. It is not what I as an individual know, but rather what I bring to you. The knowledge possessed by any one of us, even the wisest, is a limited thing, and the man who depends upon what he knows is like a tank of stagnant water; sooner or later it becomes corrupt. We are, or should be, channels for the living Water, for a flow of knowledge from a Source infinitely higher and greater than we ourselves.

Remember too, that this supply is inexhaustible; it is renewed every day, and the last word has never been said. Therefore when certain facts are given to you, certain statements made in connection with this Work, bear in mind that you will never reach finality; there is always a further vista, a new vision, something for tomorrow which you cannot receive today. Do not pay too critical attention to the words in which the message is given; strive rather to reach the idea, the ideal back of those words. If you are always on the watch for inconsistencies, for little differences in phrasing, you will surely find them—but you will find nothing else.

We have come now to an Era of NEW BIRTH in every phase of life. We are entering a period when old and lower forms must be renewed, and we need to learn the lesson taught us by the consideration of life and death. We may not cling to a form from which the life has departed, for it will decay and fall apart. Rather must we hold fast to the life, the principle which animated it, and which still endures. At this time we must learn to stand by Principles and not by personalities. Out of the materials of the mental world you are called today to create a new mental body, a form better fitted to receive and

express the larger truths now made available. You are called to build up in astral and mental matter the vehicle suited to the expression of the New Ideal which is now being given to the world, and that form will be filled with new life and power and knowledge. It is this which we have to accomplish, and if we aim at any lesser thing we shall fail in that which is required of us.

Now I want to speak to you on the subject of Groups and Group-work. If we look back over the past we shall find that for many centuries the work of the world has been done by outstanding personalities. That is the method of the Fifth Root Race, and especially is it that of the fifth sub-race to which we belong.

We often hear it said that today there are few, if any, outstanding individuals—no leaders of any note in any department of life. There is a reason for this: it is because we are in an age of transition. The impulse of the Fifth Sub-race is dying down, and that of the Sixth which is to succeed it has not yet got into its swing, — the methods of the past have to be discarded, and those of the immediate future are still to be developed.

Wherever we reach a period in which one sub-race has almost run its course, and that which is to succeed it has hardly commenced, we get this same condition of uncertainty and confusion. It is true that the Fifth sub-race has not reached the apex of its full expression outwardly and physically, but from a spiritual point of view it has passed its zenith and is now rapidly declining. When that occurs, the time has come when the spiritual work for the upbuilding of the succeeding type or sub-race must commence.

The method of development planned for the Sixth sub-race (and later for the Sixth Root-race) *is by Group action rather than by the action of individuals.* It is our task to study that method and to understand it, because we have to put it into ef-

fect and to bring it into actual being at this present time. It is actually the most important problem in the world today, and its solution is one aspect of the Work of the Aquarian Foundation, — it is so important that the future progress of humanity for the next two thousand years will very largely depend upon the measure of success that will attend upon our present Work.

Brotherhood is something more than an empty phrase; it is a mode of life, the life of inner worlds and states of consciousness. It is also a method of work — that method which is in use by the Great White Lodge itself. The time has come when, in order to counteract the growing tide of evil which is slowly flooding the word, the Lodge has decided to put down into actual manifestation on the physical plane the counterpart of its own organization on higher planes. In The Aquarian Foundation we have a replica of the methods and organization of the White Lodge; many of its members are conscious units in the higher organization, and all who come into it automatically assume the standing and responsibilities of probationary disciples or Chelas.

As we have said, the work of the White Lodge is accomplished by Groups rather than by individuals, and if Brotherhood is ever to become a living reality on the Earth, the heavenly pattern must be transferred to the physical world, and we must learn to use here the methods which are in use there. While it is true that a Master of Wisdom is an outstanding individual, yet the Lodge itself is composed of Groups of Masters, and Their Work is done through co-operation and Group action. There are spiritual Hierarchies, Ranks, Orders, Groups of Adepts, Masters, Initiates of every rank and grade, but one and all, these exemplify the principle of Group work. A Master and His immediate Chelas form a distinct Group, and if we reflect we shall see that almost all spiritual work or effort even on the physical plane is done by associations of individuals.

The next step in the evolution of the Race is the development of that form of consciousness known as Group-Mind, and we

must be careful not to confuse this idea with that of Group-soul. Between these two lies the whole history of human evolution. The story commences with the Group-soul, out of which and as the result of long ages of stress, the individual, the human unit, is evolved. After still other ages of experience it at last becomes possible for the unit mind to enter into and contribute to the extended consciousness of the Group-mind. That is where some of us stand today. The mental life of a Group is something more than the aggregate mental life of those units of which it is composed, just as the human body is more than a mere aggregation of its individual cells.

This mental body which we are consciously to build up becomes the vehicle for an in-dwelling spiritual entity, and the medium through which its Power and Knowledge can be brought down and find expression upon the material level. At first the Group will work through the individual; he will be able to express in his own life the forces which he is contacting through the Group. Later, after he has gained experience in spiritual matters, the individual will be able to work through the Group. When this stage has been attained he is then ready to pass out of the strictly human stage of experience—he may attain to Adeptship. Every Chela is a member of such a Group, sometimes he is conscious of that fact, often he is not conscious of it, and in the latter case his present task is to attain to a knowledge of his standing and relationship to his particular Group.

At this time there are in the White Lodge twelve great Groups which are specifically concerned with the evolution of humanity; each has its distinguishing characteristics and its special field of activity. We may say that, in a general sense, these correspond in their nature to the Twelve Astrological Houses. The Aquarian Foundation is especially the work of the "Nine" and "Twelve" Groups, and it is that fact which explains in part the symbol to be found on the title page of *"The Three Truths"*. The Ninth House is concerned with the Higher Mind, as dis-

tinct from the lower, and the "Nine" Group is concerned with those changes and expansions of consciousness which constitute evolution as we know it today. The Twelfth House concerns those things which are secret or hidden, it stands for those currents which move beneath the surface; it is also essentially the House of retributive Karma, of those consequences which are the result of former actions, and as it is also synthetic, it is especially connected with the adjustment of National and Racial affairs.

Therefore it is that these two Groups are always active in periods like the present, the closing of one Age and set of accounts, and the commencement of another, and of that new vista of consciousness and ideas which go with it. The work of the "Twelve" Group is synthetic; its present business is "to link and to bind" and the personal use of that numeral in my own case *is due to my connection with that special Group and its work.* As far as the outer world is concerned, we have now to combine all Groups into one Great Group with One Mind and animated by a common Purpose. We work for the overthrow of evil and the uplifting of humanity, and it is only by the new method, the method of the Group, that that work can be done.

We are rapidly nearing the period when the forces of Light and the forces of Darkness are being sorted out and set into two great camps. You are going to see a great deal of that work accomplished during the next twelve months. Every thinking man and woman will be compelled to declare themselves — they will have to stand upon the one side or upon the other. And the same applies to organizations; sooner or later all must declare for or against the present Work of the Lodge.

Let us now consider the practical formation of Groups. It is the present intention to form, wherever it may be possible, small groups of sincere, self-sacrificing people who will hold certain ideals in their minds and honestly attempt to make those

ideals a living force in the world and in their own daily lives. The time for theorizing has gone by and we have to set our minds to the accomplishment of very real work indeed. Into each Group so formed the White Lodge will pour out a measure of Knowledge and Spiritual Force such as few can conceive of. The Group itself will act as a receiver and container of that Force, and it will also act as a transformer, for it will be capable of receiving and using forces *as a Group* which would be far greater than the individual unit could receive or use. You are all of you very close to a very big thing indeed, and it is essential that you realize it — realize that the old order and the old methods are gone forever, and turn your faces squarely to the light of the New Day.

This idea of Group-work is no new thing; it is the idea which underlay much of H. P. B.'s work, but those about her were unable to grasp the idea, and so the work she might have done had to be left for a later day. The ordinary Theosophical lodge meeting is a degeneration of the idea of the Group; in the former one sees most frequently a leader who does all the talking, and a lot of more or less inactive persons who do all the listening. That is not Group-work at all.

In the Group which we now have in mind each is to be a living and active participator in the work of the whole; that work will have both an inner and an outer aspect, a vitalizing spiritual inflowing, and a powerful and effective outpouring of that force, a projection of it into the conditions and affairs of the physical world. If you study these words of mine carefully, and at the same time remember that we have to WORK for the establishment of righteousness and justice *on the Earth*, you will begin to understand what is meant when you are told again and again that you have to accomplish a real work.

There is also another aspect. Every member of the Group is under a moral and spiritual obligation to live individually up to the level of the standard of the Group-mind of which he is a

part. If any of you are familiar with the idea of the Japanese Samaurai you will have a good illustration of what is meant. Those who are not, should make a point of looking it up in a good encyclopaedia and making a note of the main factors. Every member of the A. F. is, in effect, a member of a selected mental and spiritual aristocracy; you are Knights of the Grail or of the Round Table. You are pledged to your own Higher Self to lead His life, the Higher life; thus shall we carry into the world the tremendous force of Example.

The time left is terribly short, and the work to be accomplished is vast beyond belief. Therefore I beg of you to lose no time in forming these Centers, in coming together in order that you may work with Those who know how to work, that you may share in Their Plans, and be the pioneers of the new Age and the new Order. Do not at first be too eager or too impatient as to the details of organization, that will develop and will be on hand as, and when, it is needed. Strive rather to get the Ideal, the Spirit; seek and strive earnestly that the Kingdom shall be manifested here on this Earth, and all these other things shall be added unto you.

XII

LETTER XVII

GREAT BRITAIN'S PLACE IN THE PLAN AND AQUARIAN CHARACTERISTICS

Nov., 1926.

My dear Brother:

Thanks for yours with several enclosures just to hand. Your letter considered in relation to some of the enclosures raises certain issues which are fundamental, and I am not sure that we see eye to eye in regard to them. I think that I will therefore go to the root of the matter at once.

FIRST. I do not think that you at all realize either the nature or the scope of the Work in which I am engaged, yet it is most plainly stated in the "Message" itself, thus—". . . . nevertheless it is a distinctly spiritual Work and is not concerned with the affairs of the outer world."

In the first definite statement given to me as regards its real mission and scope, it was distinctly stated that—"the Work we have to do is to be accomplished on higher planes; it is very little concerned with the lower mind, and with the outer world. It is intuitive and spiritual." This one statement alone automatically disassociates it from those matters which apparently cause you such grave concern, i. e., the world of effects;—we are called to work rather upon the plane of Causation. The negative side of this Work of the Hierarchy may be stated quite plainly in the following words:—

(1) We are not directly concerned with the condition or affairs of individual bodies. (2) We are not directly concerned with the health, diseases, or condition of the "body politic". (3) We are not directly concerned with attempts on the part of individuals or organizations to mitigate or turn

aside from either individuals or nations the effects of the unswerving Law of Karmic Retribution, except (as in the case of the present Work) it be under the direct instruction of Those concerned in its administration. (4) We are not directly concerned with the religious beliefs or disbeliefs of either individuals or communities. (5) We are not directly concerned with the activities or views of persons, Societies, Fellowships, or Religions whose source of inspiration arises in the physical, astral, or lower mental worlds. I would however, stress the point that *indirectly* the Work we have to do will have its effect upon all of these.

From the foregoing you will see that, contrary to your opinion, there is no single point of contact between this Work and that of the "Panacea Society", neither will it be necessary for it in any way to engage our attention. Its activities, while worthy enough in themselves, are concerned primarily with the physical and astral worlds. If the statement you so kindly sent me is in any way a true one, then their statements as to "religious" views are so utterly illogical, so utterly unphilosophical, and so plainly and unadulteratedly stupid, as to be unworthy of a moment's serious consideration.

Before passing to the positive aspects of our Work, I would like to quote again from *"The Message"*—"Again we would emphasize the fact that this is not the plan of any man, or body of men; it is the work of the Master Himself, and every detail is in accordance with His exact instructions". In other words, the outward and manifested aspects of this Work are a very small part of a much larger and (physically) unmanifested WHOLE. The unseen and spiritual potencies and activities are at least a hundred times greater than those which are visible.

The Plans of the Hierarchy for this Work as a WHOLE embrace factors connected with the evolution of this planet before the advent of Man upon it. They also reach forward

into the future in such a way as to accommodate and synchronize with events which affect man after he has passed from this planet to that world which immediately succeeds it in regular evolutionary progression.

No man has the wisdom or intelligence needed to ensure even intelligent co-operation in such stupendous issues as these, that is, no ordinary man obsessed by the usual errors and misconceptions. That any should imagine himself fitted, by virtue of a partial and incomplete knowledge of even his little 1/100th, or capable of directing or guiding the Whole is simply sheer insanity. Yet I would not conceal from you the fact that even now, there are those connected with this Work who have attempted to direct the Whole to a conformity with their own little personal viewpoint, and have flatly rebelled when they found that they might not direct, and the Hierarchy be meekly guided by their decisions.

I have therefore to state expressly that I, *and those associated with me,* are entirely and distinctly under the guidance and direction *of Higher Intelligences,* at every step and in every particular. It should here be pointed out that this statement refers to our co-operation with, and participation in this work as a Whole: as individual egos we are subject solely and only to Intuition and to the dictates of our own Higher Selves. Therefore, those who are unwilling to accept the guidance and direction of Those who *are* in charge of this Plan, and to accept Them unhesitatingly and without question or cavil, must seek some other field for their activities. To put it plainly, if they wish to "gang their ain gait" let them do it. This Work is no concern of theirs.

SECOND. We will now consider briefly the other side of the picture, i. e., what this Work actually is. You will find this stated with absolute clarity in *"The Message"*. Consider carefully, par. 1; last sentence of par. 2; the whole of par. 3, 4, and 5; first sentence in par. 7; and the whole of par's 8, 9,

10 and 11; particularly the last part of par. 11 beginning "Our present task" etc. Relate this last to those regarding the necessity for the destruction of the existing order, and to the trenchant sentences in *"The Tocsin"*. You will then begin to see that it *is* both necessary and inevitable, in order that "righteousness may not perish from the Earth". In one way only can those "who come after us" be preserved from the fatal corruptions of mass psychology, and mass-hypnosis, i. e., by the destruction of those who are exploiting the masses.

You will therefore understand that I am not in any way concerned with measures for the salvation of Gt. Britain or of any other European country in particular. That may sound a heartless statement to you, but my Brother, you must remember that I have been shown *the Plan as a Whole,* and those things are not in the Plan. Neither am I so ingenuous or simple as to expect successfully to overthrow or even oppose the oncoming deluge of Bolshevism,—for Bolshevism *is* a part of the Plan, in that it is the "Sword of Damocles". Horrible and unspeakably loathsome as it is, none the less it is a necessary evil; it is the Sword of Judgment against national iniquities and unrighteousness; it is the appointed means whereby "those things which hinder shall be removed"; it is that "third" which, when its work is accomplished, "shall be changed". Do not, my Brother, waste either time or energy sitting in the seat of King Canute,—if you do so, you will need to vacate your seat in a hurry. The masses are doomed and will perish. We *who know* "confine our attention to such as are in earnest about the business of escape." (*The Tocsin*).

Yet one other point in passing. You individually have, I know, some very firm convictions regarding the leading part to be played by Gt. Britain in world events in the near future, and particularly in the matter of the overthrow and final defeat of Bolshevism. Similar ideas have been put forward by most of the "Pyramidists" and the Biblical prophecy experts for a

long while past. With one and all, the wish is father to the thought. In one sense your ideas are right, yet in the way you (and they) intend them, you are wrong. In this connection I would again remind you that *I have seen the Plan as a Whole;* I do not rely upon the "interpretation" of obscure prophecies of unknown origin nor even upon the relation of pyramidical measurements to world periods. Incidentally I may say that all the former which are worth anything are based upon and originate in the latter.

The Great Pyramid is a history in stone of the FIFTH ROOT RACE from the time of the destruction of the Fourth through the overwhelming of Atlantis, until the time of its own destruction by a similar cataclysm in the yet distant future. In this tremendous drama — ethnological and historical — in which the periods of the development and decline of even one of its seven sub-races are to be reckoned in hundreds of thousands of years, what is the *comparative* endurance or significance of such a minute and negligible atom as Gt. Britain. It is an indisputable fact that, of nations who in their day and generation endured for more than ten times as long, and exercised an even greater influence on the history of their times, the very names are forgotten and records of their existence may scarcely be found.

Assyrian records show us that Sargon of Akkad, the first of the Babylonian kings, was reigning in the year 3800 B. C. and the same chronicle (that of Nabonidas) tells us that *he* was preceded by an unbroken line of 330 Assyrian kings whose names and chronicles have not yet been recovered (Prof. A. H. Sayce, L. L. D., Prof. of Assyriology, Oxford.) As against these vast periods of time and effort, of growth and decay, consider the fact that Gt. Britain (an amalgamation of four unimportant *Branch* races) has been in existence only a very few centuries. The British Empire, in the present meaning

of that term, extends hardly beyond the limits of the life-time of a single individual, and certainly for less than a single century.

It is only when we consider such facts as these that the colossal egotism of a certain type of "Pyramidist" becomes apparent. It is second only to that of the average "Bible Christian" who imagines that the insignificant speck called Earth is the chief concern and anxiety of the Creater of millions of Suns and countless Universes. My Brother, one and all are lacking in the First Quality, i. e., Discrimination, one aspect of which is a sense of proportion. With these few fragmentary thoughts by way of preparation, let me now tell you something of the real facts as they have been shown to me. I am not permitted to go into details for obvious reasons, yet the broad facts may be outlined without indiscretion.

THIRD. Great Britain is but a comet among the nations; her period of greatest glory (commercial and predatory) was analagous to that of Greece. Commencing with the age of Elizabeth, the apex was reached in 1897; the decline commenced with the Boer War, 1899-1902, was tremendously accelerated by the great war of 1914-1919, and at the present time of writing the time of final disintegration is within measureable distance. As a world-power she will have ceased to exist. Nevertheless, she has rightly been called the "Mother of Nations"; her purpose in the economy of Races has been fulfilled. That purpose was to found and settle the young and growing people in her "Colonies", an expression which has already (and significantly) been discarded. It is these, the English-speaking peoples who have occupied the four corners of the globe, that are the real British Empire; it is these who by amalgamation and co-operation will triumph and endure — chiefly because they are free from "traditional hatreds and oppressions", and as yet are uncontaminated by the dry-rot of conservatism. In this connection it should not be forgotten that the United States was originally a British Colony, and of the same root-stock *upon which* has

been grafted many other branches. Ultimately it will be an English-speaking Anglo-American alliance which will enforce peace and restore that order upon which shall be built the foundations of a new and happier era. Even now, at the eleventh hour Britain herself might be saved from extinction, if her so-called rulers and governors possessed a glimmer of true vision or a grain of common sense. But they are obsessed with a lust for meddling with the affairs of a doomed and degenerate Europe, and imagine that their safety and prosperity is bound up with the intrigues of a set of national, moral and spiritual degenerates. If Britain perishes (and she undoubtedly will) it will be due not to the karma of the past, but to the madness of her present policies. Neither the United States nor the saner "Colonies" will allow themselves to be entangled in the hell-broth which the Englishman seems to regard as his native atmosphere. Europe is doomed. The older nations, including Britain herself, will not survive (as national powers) the coming upheavals. They all belong to the last phases of the Piscean Age, and they cannot be accommodated to the new and entirely different ideals and conditions of that New Age and Order which is even now visibly supplanting it.

FOURTH. Our own day is the "time of over-lapping"; it is that short and bitter period of mutation which precedes the great Day of Aquarius. This Message even now given to an unheeding and scornful people, is the first trumpet-blast of the new Age, and the Standard we set up is the Standard of the New Order. This Work is the appointed means for preserving all that is of value in that which must shortly perish, it is the "way of escape" for those who are destined to form the seed and nucleus of the future Sixth sub-race.

You will now be able to understand why it is that we, to whom has been given some knowledge of the past and of the future, and a measure of responsibility for the direction of present affairs, have no interest in the jealousies and animos-

ities of the older nations, nor any concern in the raising of one flag and the lowering of another. We are concerned with more vital matters and an infinitely wider view. We are the conscious servants and agents of the Manu, and under the direction of the Hierarchy Itself. Our duty and service is to lay the foundations of the Future, not to tinker and patch up the Present. The changes with which we are primarily concerned are changes of heart, of conscience, and of ideals. The squabbles and contentions of "Religions", of party politicians, and of blinded and selfish national confederations, are no business of ours, and we shall waste neither time nor tears over them.

These then, in short, will give you some idea of the nature and aims of the present Work. It is not intended that it shall appeal to the majority, and for that reason its present aspects do not touch any of the lower planes. Its appeal is to true spiritual vision, self-sacrificing devotion to the good of the Race (as distinguished from any one particular nation) and the suppression of personal ideas and desires in the place of a wider knowledge, and for the general good.

We should remember that, *in its present phase,* this Work is neither universal nor all-embracing, though in its ultimate effects it will be both. It is selective and discriminative, i. e., certain individuals will be chosen and set apart for a very definite and particular work. This work, being primarily of a spiritual nature and its outer effects being for the moment, of secondary importance, it is spiritual attributes and qualifications which will decide who will, or will not, have part in it. It is not a question of holding certain religious conceptions, of "beliefs", nor of "doing good" in a vague and general way, nor of specialising on some form of healing or welfare for the physical body; neither is it concerned with the development of so-called spiritual or psychic powers and perceptions in the individual. Primar-

ily this Work is concerned with none of these things, but ultimately and in the sense of secondary effects, it will touch and embrace them all.

FIFTH. It has already been said that this Work is "the first trumpet-blast of the New Age," the commencement of that new order which is soon to arise from the ashes of the old. It is therefore necessary that we clearly understand the essential points of difference between the old and the new, between that which has been and that which is to come, between the Age of Pisces — the long night of darkness now dissolving, and the Age of Aquarius — the Day of Enlightenment and ultimate understanding now about to dawn. It will help us to realise these chief points of divergence if we arrange them in a comparative and tabular form.

Piscean Characteristics.	*Aquarian Characteristics.*
(1) Non-intelligent obedience. Non-reasoning "belief."	Intelligent co - operation. Reasoned and logical acquiescence.
(2) Man is inherently evil and "born in sin."	Man is inherently divine but is physically and momentarily "in bonds."
(3) Man is only "saved" by the vicarious sacrifice of an innocent victim.	Man attains ultimate perfection by unceasing individual effort and co-operation with the Divine Will.
(4) Man's salvation is by faith in something done for him by another.	Ultimate perfection is attained by right Knowledge, which results in right Action.
(5) Man's chief concern is the "saving of his individual soul," and gaining "heaven" for self.	His chief concern is co-operation with the Divine Plan for the ultimate liberation of the whole Race.

(6) That "the ways of God" are a mystery and past finding out. Investigation or enquiry is presumption.

Our chief duty is to study, understand and co-operate with them. Knowledge is the great essential, and Ignorance is the great Evil.

(7) To be "spiritually minded" is to be good and devout, also resigned.

It is to be inwardly illuminated, filled with Power, and with exact knowledge; also understanding.

(8) That the faithful will, by death or translation attain a problematical "heaven" remaining there forever. That the physical body will be "raised" and resumed at the "last day."

Man will finally transcend the limitations (and need of) a physical body; he will subdue and administer a regenerated Earth, and finally pass on to another and higher state of being.

(9) That "God" is immortal and divine. That (the soul of) man is immortal only by special divine "grace", but that he is not divine.

That all Life and all Consciousness is ONE, is divine, indestructible, and unending. Man is divine in essence, but he is as yet imperfect in form and manifestation.

(10) That the "lower" creation, (animal and lower kingdoms) exists for the convenience of man. They have no share in immortality but are finally extinct at "death."

All the lower kingdoms are forms of evolving Life. The form perishes but the Life endures. It exists for the purpose of attaining final perfection. Our duty is to assist this.

(11) Man may only attain perfection by dying off or being removed from Earth by a "miracle" (translation).

Man must attain to perfect Manhood here, and on Earth. *After* that is accomplished he may pass to other and higher forms of being.

(12) That we shall strive to increase personal goods and possessions. This is done by competition, strife and the excelling of others in successful acquisition.	That true welfare is increased by sharing with others, and personal welfare is dependent upon the welfare of the whole community. This is secured by co-operation, mutual help, and by self-sacrifice.

After careful consideration of the above, it should not be difficult for the individual to decide to which Age he spiritually belongs. *Let him cleave to that of which he is a part.* It will now be seen why no attempt to proselytise may, or can be made, it is not a question of belief or of personal inclinations, but of spiritual affinity, and to which dispensation the individual is karmically linked.

SIXTH. Very few people as yet belong to the New Order by right of spiritual descent, but an ever increasing number of these are again coming into physical incarnation. In the earlier stages of this Work comparatively few individuals will be recruited from the ranks of living men; by far the larger proportion of those who will carry it forward will incarnate directly and specially for that purpose. At least seventy-five per cent of these are egos who have, in the past, been closely associated with the knowledge and wisdom concealed in the Ancient Mysteries, and who have formed few physical contacts with the Piscean Age and teachings. Already we know that there is to be in connection with this Work a restoration of the Mysteries, and this will be one of the ways in which the knowledge and wisdom of the past will be restored. It is our natural heritage and Birthright.

One of the objects of the present Work is to make possible the preparation of suitable bodies for these incoming egos, and to provide a secure and favourable environment for them. The

modern world is, in effect, a seething cauldron of strife, hatred, selfishness, and most ideas are permeated with religious misconceptions and delusions. Under such conditions the natural and gradual unfoldment of innate character is an impossibility; original thought is stifled in the strait-jacket of "scientific" surmise, the moral nature is warped and contaminated by conventional ideas, and spiritual perceptions must in most cases die still-born, smothered by the dogmatic cruelties and absurdities of established "religions."

A way of escape must be made, not only from future catastrophe but from present inimical conditions which poison and contaminate the mental and moral nature of every individual born into them. Those Who are in charge of the evolution and progress of the embryonic Sixth sub-race, have already prepared a Refuge, a safe and secure Haven for those who will "leave all" and follow Them.

To do this, implies a willingness and ability to break utterly with the old and dying Order, and there are very few indeed who are ready to do so. Nevertheless, some will be found who possess both the Vision and the Character needed to accomplish this part of the Work. These, being found and recognised, will be saved literally and physically from the horrors of death and destruction that will very shortly overwhelm European civilisation. They will be shown how to reach that place which is even now preparing for them, and how successfully to accomplish that Work to which they have been called.

This then, is a very brief outline of the spirit and nature of the work with which we are concerned. It has no connection with any of the thousand-and-one sects or isms or neo-theosophical schools; it owes allegiance to no established religion. It is not concerned with the development of individuals nor the improvement of existing organizations or communities. In short, IT HAS NOTHING IN COMMON WITH THE EXISTING ORDER, nor with any of its component parts or

institutions. It is part and parcel of THE NEW ORDER, of that which has yet to be revealed.

Those who have a part in it belong spiritually and psychically to a future day and generation; they have been chosen in past Ages and are dedicated to a definite end and aim. They are the nucleus of nations yet unborn, a little band chosen and selected by the Great Ones, the hope and seed of the future;—they form collectively THE AQUARIAN FOUNDATION.

LETTER XVIII

THOSE WHO OPPOSE

June, 1927.

Very dear Brother:

You asked my opinion of certain letters sent to you and what kind of individual the writer of those letters could be. Last night I read them through and I gathered a good deal from them. They are a hotch-potch, some truth and a great deal of error, and they are an unconscious confirmation of much that I have formerly told you.

To understand them you will have to go back a long way in the history of the Race; you cannot do that consciously and with the brain mind as yet — but I can. If men understood these letters and what is back of them they would understand much more, many puzzling problems would be cleared and people would be less easily deceived. Because of this and in order that certain things may be exposed and brought to light it is advisable that I tell you something of a subject carefully hidden from all but a very few.

This story, or rather the present phase of it, had its commencement in what we know as "The Great Defection", and this occurred near the middle of the fourth or Atlantean Root Race. At that time man was being led slowly along the road which, if persisted in, would ultimately gain for him the *full* use of free-will, — it is a long road and progress in those days seemed very slow indeed. But some of the Lords of Knowledge desired for their own reasons to rule men absolutely, making them mere automatons. This plan while it may have appeared to be for man's immediate good would have pushed him back until he was further than ever from his final perfecting.

There came a day when the unruly ones rebelled; they and their followers separated themselves from their Brothers, deciding to follow their own plan and use their own methods. Ever since that day this Division has been perpetuated in the two great Schools — the White and the Black; the breach has steadily widened as the fight for the perfecting or the wrecking of the hopes of humanity proceeds. The Black Adepts took with them many followers and pupils, and from that day to this they have never ceased to work through these agents or followers in the outer world.

For hundreds of thousands of years the dark Lords have done the same work and used the same methods; these are— (1) promises of personal gain and advancement; (2) the teaching of false theories of "freedom" which really end in heavier fetters; (3) the deliberate production of confusion of ideas. This last is a favorite method. Let us see how it is brought about. They are ever on the watch for minor servers and Chelas of the White Brotherhood — the weak-kneed ones. These are tempted in many ways, and when gained they are used to corrupt the teachings of the School to which they formerly belonged. In this way the true teachings of every age have been distorted and thousands of the unwary have been taken in the net, often betrayed into it by their very quality of loyalty to former associates.

But note this point, good Brother; they are ever betrayed through their loyalty *to personalities;* in every case they are forced to choose between personality and Principle, and they fail to see that *loyalty to Principle* is the only thing that counts. Here is a fact worth remembering. Any leader who makes it needful for you to choose between Principle and his or her own actions and pronouncements *is on the left-hand path.* It matters nothing what has been their record in the past, nor whether they serve the dark side consciously or unconsciously. They

have been successfully snared and will inevitably lead you into the same pit of error and confusion.

This method has been exactly followed and repeated again and again; here are a few only of these instances, but if you study them you will learn to recognize the methods, and you may then uncover details safely for yourself.

First. In the pure Atlantean Mystery Schools long since corrupted into various orders of black sorcery. These are represented all over the world; the Voodooist is its lineal descendant, and to-day it flourishes in certain South American Schools, to one of which your correspondent belongs. In these the practice of human sacrifice has been perpetuated and was exemplified in the ancient Aztec and Peruvian civilizations.

Second. Through the corruption of the teachings of the Great Himalayan School, which has resulted in the many abominations now seen and practiced throughout India and the East. From this has sprung Dugpaship with its evil and murderous Lamas in the Hill States and Lesser Tibet.

Third. Through the corruption of the original Mystery Teaching of Egypt — the Mysteries of Osiris and Isis. Modern Egyptologists have studied only the *remnants* of the corrupted earlier teaching. Even so long ago as 12,000 B. C. hardly anything but the shell of the original teaching remained. You have been given a true picture of this state of things in "The Idyll of the White Lotus", and in the work of Agmahd and the corrupted Temple priesthood.

Fourth. The same results have been achieved by the same means in the Eleusinian Mysteries of Greece, the original Roman Mythology, the great Druid religion of Britain, the teaching of Jesus of Nazareth, long since successfully corrupted into "churchianity," mis-named Christianity, and the worship of a book. Finally and familiarly you have an exact illustration of

its methods *in the rise of neo-Theosophy, with its poisonous corruption of the earlier teachings and the introduction of disharmony, error, lies and confusion.* So, and in these ways the Servants of Darkness produce mental confusion by substituting the false for the true and bringing discredit on the cause of the White Brothers, — this they accomplish by cleverly imitating the original plans and methods and by the use of identical words and phrases. It is small wonder that the ignorant and the ill-instructed are blinded and confused, so that they condemn all, thus playing into the hands of the Black brothers by turning their faces from the truth.

Let us now examine some of the statements in the letters sent on to me. Here is the first which interests us — "For seven years I have had a constant contact more or less close with certain Peruvian Masters of the Electric Plane. There is no more similarity between such and the Oriental Master than between a house and a jack rabbit." Perfectly true, there is not. These "Masters" are denizens of the lower astral and etheric planes — what your correspondent calls the 'electric' plane. There is nothing spiritual about them or their methods, for they deal in phenomena and the desires of the lower human and elemental worlds.

"Those who travel the electric road are first informed by feeling a definite current when they place their teeth together, that is, contact the upper and lower teeth moderately firmly at the front at the left hand side. Such persons will within seven years travel into the schools of Isis and Osiris wherein Oriental occultism cannot avail," etc. This is the sort of rubbish that thousands of uninstructed American citizens are falling for to-day. One is tempted to ask what happens to the man who hasn't got any teeth, and how the aspirant can press one side firmly and not the other? The probabilities are that such persons will travel into a lunatic asylum and that within a much less space of time than seven years.

"The Aquarian Foundation is a part of the work of Siddartha himself raising his command. But Siddartha is not in Tibet, he is in America less than 200 miles from you — a white man." Here we have a typical instance of the old appeal to the love of the marvellous and to the flattery of supposed "inside" knowledge. It is all a lie, and a lie with a deliberate purpose. Very shortly these people propose to spring a fake world-teacher, one of their own crowd, and he is liable to pose as a reincarnation of Buddha or of Christ as the situation may demand. In ways such as these the underlings are preparing the field. All men should know that the Buddha works now upon no plane lower than the Buddhic — if He were to confine Himself again within the limits of a human physical body His great work would have to go undone.

"I never expect to meet the public or any part of it. Never expect to be a teacher —nor a healer — nor nothing." For the sake of the public we hope that this is true. As for the rest there is reams of it — bathing with copper pennies in the tub, tickling the nostrils to produce sneezing and so on. I have no time to waste over it. Let us consider just one sentence however becauses it clearly shows the spirit of the whole welter. Here it is—

"Now — some of you have made things hard — too late now. Go do your damndest, this is my challenge — stop us if you can — for forty-two there are who know how to cut and tie." And again "They (his crew) can teach the Chela in two minutes what the Masters held back for years." Can they? Hear now what the Chela has to say.

First, tell your correspondent that we, the White Brothers, accept the challenge. We know their aims, their methods and their whole plan. We will defeat them *by letting in the light of truth upon their hidden workings;* we will strip them naked of their shams, their coverings, their "religious" trappings and their "fronts" so that men shall see them for what they are.

Secondly, tell your correspondent that I know him — one of the lesser underlings. I know the leaves of his tree, his place in the General Assembly, the insignia upon his ring, and the metal of his head-circlet. Tell him that the "Chela" wears by right the golden circlet and that which goes with it, for the Chela is one of those Brothers against whom the black ones ineffectually rave and mouth. We know that this time the fight is to the death, that again and again through ages and millenniums we have met them and defeated them and that this time we will drive them down to utter defeat and destruction. This we will do that there may be Peace on earth and Good-will among men, and that men may be no longer deceived and hounded to their own undoing. We fight not for ourselves but for that which is committed to us. *That is the word of the Lodge.*

Your Brother in Service,
XII

SECTION III

Teachings

ON THE SO-CALLED 'OCCULT' ORDERS

ON CHELA-SHIP

ON THE FIRST INITIATION

ON THE USE OF THE HIGHER CONSCIOUSNESS

ON THE SIGNIFICANCE OF EARNESTNESS
PART I

ON THE SIGNIFICANCE OF EARNESTNESS
PART II

ON SPIRITUALISM

THE POSITION OF THE SO-CALLED "OCCULT" ORDERS

March, 1926.

All the different Orders, Societies, etc., in Europe and America to-day are tainted. If examined closely we shall find that the origin of their inspiration is, without exception, on the astral plane. Beneath the surface they will be found to be characterized by some form of selfishness or self interest. Often this is very cleverly hidden and is not discoverable until the devotee is well within the toils.

Most of them lay great stress on the personality; either openly or secretly they will be found to be methods for *self-development.* This object, sufficiently worthy in any other connection, in Occultism is a feature of the left-hand path which, if persisted in leads to dugpa-ship.

Every student of Ātma-Vidya and of the methods of the White Lodge should at the outset learn to recognize some of the characteristics of a sinister origin. The very first of these is a demand for pledges of obedience *to personalities.* No matter how seemingly high and noble are their professed aims or teaching, this is an infallible sign of danger. No pledge should ever be given to any "spiritual guide" Pope, Initiate, or Adept, Teacher or Preceptor — no pledge of Obedience.

Whether it be demanded by a Christian Church, a Rosicrucian Order or a Theosophical Society, or an individual Teacher, a pledge of unquestioning obedience to a person, or persons is infamous; it is a denial of, and an abrogation of the supremacy of the Higher Self. Promises of obedience to the "Fraternity" or to the "Order" have, of course, the same implication and amount to the same thing.

Note carefully that I specify *promises of personal obedience.* Before you can receive any vital occult teaching you will be required to pledge yourself to observe secrecy respecting much that may be given to you; were this not so, knowledge would come into the hands of the profane and the unfit. Also, a promise to observe such rules of conduct as are binding upon members of the various orders or degrees will be required of you; this is necessary in order that the diletante or the idly curious be not admitted. What then must be your attitude in such a case?

Before associating with any person, order, or Fraternity whatsoever, it is your duty to Satisfy yourself absolutely that the *Principles* of that with which you would ally yourself are in no single particular at variance with those of your own Higher Self. Furthermore your promise of conformity should apply to only one grade or step at a time, and to nothing beyond it or outside the bounds of your present understanding. Also you should refuse utterly any pledge or contract which withholds *the right of withdrawal or cancellation in the event of future conflict with your own Principles.*

The failure to observe these plain and common-sense rulings has caused loss and misery to many thousands. Hereafter, no reader of these words *has any excuse* for getting into difficulties in these things.

True Occultism, Atma-Vidya, is concerned only with spiritual verities. It is not concerned with the lower quarternary (the four lower vehicles, physical, etheric, astral, and lower mental) except incidentally and for the purpose of bringing them *under control.* In this connection it may be said that the business of true Occultism is self *training* (of the lower vehicles) and that is quite another thing to self *development.* Our legitimate aim is to bring the personal self under the conscious and direct control of the Ego, the Higher Self; by so doing we are enabled to use truly spiritual powers upon lower planes.

On the other hand, almost every system of alleged "Occultism" will, upon examination, be found to concern itself with the affairs of the personality, with one or more of the four lower vehicles.

Christian Science and New Thought concentrate attention upon the lower mental faculties; they aim at securing personal, and therefore *selfish* benefits through concentration, increased will-power and so on. These are pure and unadulterated forms of black magic; they aim at the subjugation of others by "personal ascendancy" and the development of a powerful personality. This form of pressure upon others is used by lawyers, public speakers, the clergy; in short, by all who try to dominate the will of their fellow men. It is akin to mesmerism and hypnotism.

The great majority of such organizations however, concern themselves more with the etheric and astral bodies, and the activities of centres in the bodies which give access to those planes. All these will be found to emphasize either ceremonial, Mantras (the power of word, names or numbers), ritual, trance conditions, or emotional ecstasy, the latter being generally described by high sounding names. In themselves *all* these are not necessarily evil; the point is that they are concerned solely with Kama-rupa. They are not spiritual; their origin is not the Higher Self but *the lower*. Self *development* proceeds *from below.*

There are many schools which profess to teach various systems of "psychic development." The methods employed will be found to be either some kind of mental concentration on "psychic centres" or by systems of breath-control, or a combination of both methods. All these vary; they may be mere money-making frauds or dangerous systems of Black Magic, or anything between the two.

All are, directly or indirectly, under the influence of the "dark" forces; their Initiates and Adepts are, without excep-

tion proficients in one or other of the branches of the Black Arts, i. e., the occult arts used for selfish and personal ends.

There are also coming into circulation an increasing number of books which purport to give detailed information regarding ceremonial magic, ceremonies of "Initiation", constitution of Occult Hierarchies, and the rank and duties of various Adepts and Masters. The motives behind their publication are various. In some instances a prohibitive sum is charged for the books themselves — this kind of swindle flourishes in the United States. In other cases the books are published at a moderate cost and are used as the bait to entice their purchasers into the organization behind them. In any case they are bad, and it does not signify by whom they are written or published; the most superficial knowledge of the subject makes this certain,— *No Master, no Adept or Initiate of the White Lodge would dream of giving out such information publicly. To do so would be an infringement of the first Rule of the Fraternity, which is SILENCE.*

These things form part of the Instructions given to their Chêlas by certain Masters; for the pupil to publish them broadcast is betrayal of a trust. In more than one instance this has been done, the individual who publishes such books or forms such "schools" will sooner or later, follow the left hand path— taking others with him.

No one can read the pages of the Secret Doctrine, or of the *earlier* Theosophical publications, or the letters of the Masters, and remain unconvinced of the absolute truth of the above. The writers of such books as we have referred to are all connected with the left-hand path.

Where then may we find Truth, untainted, pure? That great body of occult Knowledge which is the heritage of the human race is in the safe-keeping of the Guardians of Humanity, the trans-Himalayan Brotherhood of the White Lodge. From the One Source every Race has received its portion; in every Age

some fragment of the Truth has been revealed. So far, all that has been given out has become stained and polluted by the ignorance and cupidity of Man. *The Source alone is pure.*

The great exoteric Religions of the world; the Schools of Religious Philosophy in every Race and country, in all of these the Truth is tainted and distorted to a greater or less degree. Even Buddhism, incomparably the noblest and the purest of them all, is not entirely free from erroneous conceptions *in its popular and exoteric* form.

The six great systems of Indian Philosophy each contain truth mingled with error. Only in their *synthesis* do we find the pure and complete teaching which is *pure Buddhism* — Atma-Vidya. This is that body of Truth which is in the keeping of the Masters. They, and They alone, are the real Stewards of the Mysteries.

It is the privilege of every Chela to be gradually initiated into this knowledge as his merit and ability permits. It is his privilege *because he has sworn allegiance to his Higher Self and to none other.* Through that Higher Self he is directly connected with the Fountain of Pure Knowledge, and by means of an increasing Intuition becomes a conscious participator therein. That such an one should forswear his allegiance, that he should run after personalities, or the counterfeits and shams of the physical and astral planes, is unthinkable. Let every Chela beware lest by so doing he lose that prize which lies beneath his hand.

ON CHELA-SHIP

Given at the full moon of March, 1926.

Explanatory Note. The short teaching which follows was given for those whose training has made them familiar with terms and expressions used in the trans-Himalayan schools. Students who are more at home with Western expressions may substitute "Disciple" for "Chela" and "Discipleship" for "Chela-ship" as these are practically synonymous.

It has been elsewhere stated that one of the chief aims of this Work of the mid-century is to train and prepare individuals, to give them such knowledge and assistance as shall enable them to achieve the standing of Accepted Chelas.

It is obvious that those who are to give the necessary teaching must first possess a thorough knowledge of the subject themselves, but the subject of Chela-ship is hardly understood at all; the prevailing ideas are nebulous and vague, and the greatest confusion exists. Confusion, especially *mental* confusion, is not to be tolerated; it is one of the chief characteristics of astral plan influences, and much of that which now exists is due to the wrong teachings which have their origin upon that plane. (Witness all this "Sun-Spirit" stuff, and "overshadowing").

First let us consider the distinction between an Accepted Chela and a Chela on probation. The latter occupies a conditional and probationary position; he is a temporary, or lay-Chela *of the White Lodge.* He is not attached to a particular Master as yet, but serves any or all, as may be required. Almost invariably he is under the direction and supervision of an

Accepted Chela, from whom he receives help and instruction. When the time comes that he is advanced to the status of an Accepted Chela, the position is a different one; his duties and responsibilities are increased, and *his powers of service* are also largely augmented. At this time he is assigned to the service of a particular Master, though he is not necessarily conscious of that fact in his lower mind.

When a Chela is accepted, it means that he becomes at that moment a recognized and accepted member of the White Lodge; he is now a younger Brother of the Great Brotherhood, he shares its privileges *and responsibilities* and is bound by its rules.

Whether he is aware of it or not, from that moment his service commences, he has become one of the accepted Helpers of Humanity, an integral part of the White Lodge, and a partaker in its collective life and consciousness.

All this necessitates a change of consciousness, which may be described in general as a great development of the Intuition, and of the perceptive powers of the soul. This does not take place all at once, *it is a matter of growth.* Imperceptibly he will find himself depending less and less upon the reasoning mind; Intuition becomes more clearly defined and more sure and dependable as he learns to use it.

Sooner or later the time comes when he is actuated always and solely by his Inner Voice; at this stage, his centre of consciousness has been wholly and permanently transferred from the plane of the lower mind to that of the Higher Mental World; he lives the One Life, not only consciously, *but constantly.*

At some point between his first acceptance and his growth into complete unity with the Higher Life he becomes *mentally* aware of his relationship to his particular Master; he is able to receive his orders and instructions, his help and teaching at first-hand.

Accepted Chelas may be divided roughly into two classes, those who are initiated, and those who are not. The Chela's first becoming aware of his connection with a particular Master, usually marks the time at which the Master commences to prepare him for the First Initiation: when that has been passed, he is then an "Initiated" Chela.

TEACHING ON THE FIRST INITIATION.

February, 1926.

In the ceremony of Initiation, the stages of the road already travelled by the Neophyte are shown in symbolical form, and as it is a ceremony of Dedication and Sacrifice, his future work is also foreshadowed. As a result of Initiation the Neophyte becomes spiritually aware of that work, but is not necessarily conscious of it in his lower mind.

The details of the Ceremonies of Initiation have more than one application and are therefore susceptible of more than one interpretation. Their various and combined meanings will unfold themselves gradually, and they are thus made to serve as an explanation and confirmation of subsequent stages of progress.

In some cases, the newly-fledged Initiate is at first under the impression that he has attained to the standing of an accepted Chela, or even merely that of a probationary Chela. These intuitions are not incorrect in one sense, as those stages were symbolized in a part of the ceremony of the First Initiation, *but as a stage that had been passed.*

There is a close analogy between Initiation and physical birth. The newly-born child, during the years of infancy, early childhood and youth, lives through conditions analogous to every stage of human evolution up to that point of development he has reached in his present incarnation. So also the Initiate, newly born into the spiritual world, passes in rapid succession through all the stages of his spiritual pilgrimage, until that time when he realizes *mentally* his spiritual enlightenment, and his standing as an Initiate of the Great White Lodge.

This method of gradual awakening and unfoldment is necessary in order that a too sudden realization of this great change shall not be too much for his lower vehicles. During this gradual (but really rapid) unfoldment, the Initiate has to live from day today *in accordance with such light as he possesses at the moment.* When he has reached a stage at which the full knowledge and understanding of his own status may be received, the Master Himself enlightens him, and at the same time appoints and confirms the Initiate in the work which was committed to him at the time of his initiation. Also if the nature of the Work, or of the circumstances permit it, he becomes at this time a "Son of the Master" so that his mind is practically unified with that of the Master Himself.

Changes taking place in the higher vehicles work downwards and outwards through the lower ones, and the general vibrational rate of all the vehicles is raised. This results in the whirling outwards towards the periphery of all the coarser atoms. This is the chief cause of the sudden intensifying of the passions and emotion for good or evil. In the physical body, the same causes produce sickness of one kind or another, and this persists in a more or less intermittent manner until the bodily impurities are thrown off.

As a result of these readjustments, all his vehicles are attuned and they vibrate harmoniously at a higher rate. All are thus blended into an instrument which the Higher Self can use *consciously* and at will in the lower worlds. He is "fit for the Master's use".

CONCERNING THE NATURE AND USE OF THE HIGHER CONSCIOUSNESS

In a letter written to a pupil recently (April, 1926) questions regarding the above subject were dealt with. It is considered advisable to record what was then said in the present form, giving one or two additional facts in order to round off the information.

"When one is accepted as a Chela on probation it implies certain changes not necessarily apparent to the superficial observer. Before that status is reached, one's progress is dependent upon one's individual effort entirely — daily training in self-control, meditation, etc. A Master or an Initiated Chela may, in an occult sense "look one over" from time to time to note progress, but, excepting in very rare cases, the Aspirant is left to his own devices.

Promotion to the status of a Chela on probation means that you have come under the *supervision* of a particular Master, and from that time He will give you a certain amount of individual attention. The result of this is that in addition to your own day-to-day efforts, a certain amount of work is done *for* you by the Master or by one of His Initiated Chelas. One result of this help is that very definite changes are brought about in the constitution of the physical brain cells.

When these changes are completed, and provided the Chela has sufficiently advanced himself in other directions, i. e., when he is "ready", then comes the marvellous change known as "Illumination". His "centre" of consciousness is transferred from the lower mental to the higher mental plane, from the normal to the super-normal state of consciousness, (from the standpoint of the ordinary man).

This is that *permanent* change to which I referred. One may have previously contacted that state momentarily during times of unusually "fruitful" meditation, but it is not then the normal condition, and it cannot be so until the definite change in the consciousness has been made.

I want you to notice that this preparation of the vehicles is *done for you* by the Master or by one of His assistants; you are therefore entirely safe as nothing will have been forced or hurried. But in all methods of *self* development there is an element of danger. All such are one or other of the many forms of Hatha Yoga; they are forced, not natural development. Such methods always result in a greater or lesser degree of unbalance, often in the destruction of faculty and subsequent insanity.

The numerous and pernicious advertisements of schools for psychic development are the cause of untold evil and suffering. A part of the work we have to do in the near future is to give out the truth concerning these elusive practices. As a general axiom, all delevolpment must come *from above downwards.* Methods that work from below upwards, i. e., which work upon etheric and astral centres by means of *physical* extensions or inhibitions, are dangerous and bad. They are based on selfishness, *self* development, and so savour of the left-hand path. There is a real if somewhat subtle difference between self *training* and self *development.*

None of these undesirable methods can do more than open certain centres which permit of contact with the lower astral sub-planes — regions our Chelas are warned to flee. A Chela has to develop the consciousness of the *Causal* plane, something quite different to the psychic counterfeits that pass muster with many Theosophists to-day.

The second part of your question regarding the effect on the normal physical plane consciousness is fully answered in

the *"Mahatma Letters"*.* Turn to page 180, Letter XXIV B and read from the commencement of the chapter to sixth line from top of page 181, ending with "when the inner man is active."

This consciousness has been referred to elsewhere as the "Mahatmic" consciousness, but I think that the expression is apt to cause misunderstanding. This consciousness is not the exclusive possession of Adepts and Masters; it is shared by every Initiated Chela. The state of consciousness habitual or possible to a Master, no doubt includes very much more than this. It will therefore be best to refer to this general Causal-plane consciousness as "the higher consciousness".

The ability to contact it at will, constitutes participation in that Universal Brotherhood which has been misunderstood and neglected by the latter-day Theosophy. It is a necessary, an indispensable factor in the equipment of every accepted Chela, i. e., a full Chela, and it can be used or shut off at will.

By way of a homely and personal illustration; when I write to you I can use (1) ordinary brain-consciousness; (2) part ordinary, and part "higher" consciousness; or (3) Higher consciousness alone. Normally, one and two are used indifferently and interchangeably, and without being particularly aware of either. If it is necessary to use three, one simply switches off the ordinary outer contacts, and is at once in *full* (and to us, normal) consciousness. This latter is, of course super-normal to one whose centre has not been transferred.

It is used whenever one needs to obtain information on some point that can not be so easily gained in any other way; also when a Chela has to receive instructions or to make reports. This is the kind of consciousness used almost exclusively by the Masters in Their work *in the outer world;* it is the usual method of communication between Their Chelas and Them-

* The Mahatma Letters to A. P. Sinnett. (Can be procured through the Sun Publishing Co.)

selves. The physical plane life of a Master being lived, may be, in a remote and inaccessible region. They manifestly would not do otherwise. For a Master to go physically from Lhasa to London would be just as arduous and difficult a journey as for you to go from London to Lhasa — an unthinkable waste of time and energy.

At this point I foresee a query that will arise in your very logical brain. You will say:— "Then what was meant by a paragraph in an early letter relative to being "in the personal presence of the Master"? Exactly! and this is a good place to make it clear. The consciousness to which we are referring is not merely an *extended replica* of physical plane consciousness; it embraces in what is apparently a single process, all the faculties of seeing, hearing, and the transference of thought.

These may be acting separately and singly; or either two in combination without the third; or all three simultaneously. In the special instance referred to, all these modes or methods were in operation at the same time. As far as personal experience goes, this is always the case when the Master appears "personally" and any reference to such instances must be so understood. Exactly the same thing occurred on another and later occasion when He sketched out the cover design for the magazine,* and very minutely explained the symbolism of that design.

It does not at all follow that Chelas (with certain exceptions) can establish the same kind of communication *with each other;* they are usually dependent upon the ordinary means of letter or telegram.

* A probable later development.

THE SIGNIFICANCE OF EARNESTNESS

Part I

It is a curious fact that if we are suddenly asked to give an explanation, a definition of some matter we have long been quite familiar with, we as often as not find ourselves at a loss for a clear and definite phrase. We find that our conception of the matter is in reality, neither definite nor clear; we have been relying upon an assumption of knowledge, and so the sudden need for clarity, for precise definition, finds us unprepared.

Suppose that, by way of illustration, we consider for a moment what some writers speak of as "the Path". Suppose that a group of, say, twenty students of the inner life, were suddenly asked — "What is the Path?" It is extremely likely that not one of the twenty could give a succinct and intelligible answer. If, in addition to our preliminary question, we were to further enquire of our friends — "Is it an actuality or merely an allegory? How and when can the Path be entered? What are the conditions of entry, and what marks its commencement? What distinguishes those who are on it from those who are not?" and so on, — it is pretty sure that our enquiries would reveal a paucity of any real knowledge of the subject. We should find plenty of conjecture and surmise, shadows of ideas, wraiths of conception, a strong tendency to disputation, — and nothing more. The net result of our question would be a general move to "look it up" in one or other of the books dealing with the matter, and then, in a day or two, the whole subject would be decently buried once more.

Is our picture overdrawn? I think not. Amongst a multitude of readers, rarely, very rarely do we find a genuine thinker or a truly earnest enquirer. It is so much easier to take our

philosophy on trust, to tell ourselves that we accept a statement without question because we "have brought that knowledge over from a former life"; it saves a lot of trouble and is flattering to our conception of the fitness of things.

Are we not, as individuals and as a body, suffering from the habit of a too easy acquiescence, a tendency to consider the *source* of a given statement rather than the statement itself, and to accept without any real examination quite startling pronouncements because of our temperamental admiration for the personality of the propounders? *Do we not avoid recalling principles* lest they be found to disagree with alluring or intriguing particulars.

This is undeniably so, and the real reason lies in the fact that we have not cultivated the habit of clear, consecutive, independent thinking. The need for detail and particularity has been too little insisted upon; in the lecture hall and in the study class it has, if anything, been discouraged: in public at any rate, the request for detail is apt to prove disconcerting if it cannot be supplied. The reason is not far to seek. Most of those worthy people who occupy positions as leaders and teachers amongst us, do so because they are a little more widely read or are a little more energetic than their fellows. In this they are certainly deserving of our thanks, but it does not alter the fact that they do not always speak with the authority that comes from actual first-hand experience. It is to be regretted that, in the mystical "Israel" of today, we may hardly find a prophet worthy of the name.

Approximately fifty years ago the Theosophical Society was formed — a new impulse of spiritual force was loosed upon a materialistic world. Like every other movement of superphysical origin, it had its full measure of preliminary inspiration, its personal touch with the unseen, its heroes and its martyrs. During those earlier years, and especially those closely following upon the death of H. P. B. it ran its course by what I

may call Initial Momentum. At that time there was a very real inflow of force, a large modicum of definite and exact teaching was given out — teaching that came directly from higher planes, and this was possible because there were many who were able personally to contact those planes and to pass on the knowledge thus obtained. It was these few who were in direct touch with that plane upon which the Masters for the most part work, that were the salt of the Society, the "leaven" that leavened the whole lump.

So long as we regard the Theosophical Society as a secular organization we shall never grasp its real meaning. To reckon it up by Sections and by Lodges and by the counting of heads will avail us nothing, if our object is to understand it as a spiritual force. If then, we regard it primarily in its *superphysical* aspect, we shall see that on every hand are signs that the initial momentum is running down, and that its condition is in many ways analogous to that of modern Christianity. There is the same dependence upon tradition, upon what *was* rather than upon what *is,* and there is a distinct lack of individual and original thought, which appears to be slowly crystallizing into traditional sanctions and "doctrines", while sacerdoltalism, under the guise of symbolism, is rapidly gaining ground.

On the surface, one would say that, with the passing of H. P. B., herself, and later of a few amongst those who were her immediate personal associates, all avenues of direct contact with the Masters were closed; and that we who belong to the second or third generation must remain content to be "hearers" rather than doers, without personal vision, spiritual pygmies impotently awaiting the next "revelation". But if we look deeper we shall see that this assumption is unwarranted; have we not been told that the path to the Mysteries is always open; that in every age and generation a few are found who are willing to endure the strain and the effort of Chêlaship, and by so doing, keep open the channel of direct communication for others?

That we as individuals have forgotten this fact, that we have ceased to realize its intimate personal application, is the chief reason for the impotency and spiritual aridity of our own day. A three-fold reason this:— (1) loss of vision. (2) loss of discrimination. (3) loss of earnestness. We have lost the vision of the Path — of the one road to the Masters it is our privilege to enter if we will. We have lost the power to discriminate between essentials and non-essentials; we have too many irons in the fire, and dissipate in a multiplicity of pseudo-theosophical activities, energy we ought to employ for inner growth and training. We are too easily influenced by the catchword of "Service". We fail to see that for us true service lies in the unceasing effort to attain to Chêlaship, for until we do so attain, we cannot be of much real use either to the Masters or to humanity as a whole. The chief purpose of this, and of succeeding incarnations is *to train ourselves for Adeptship*, and if we fail to see this, then we miss the true import of all that special knowledge we have been given as Theosophists. Because of the loss of these things, we have also lost earnestness, the earnestness that means ENTHUSIASM. We no longer earnestly strive to attain because we have come to think that, for us, attainment is not possible — at least in this incarnation. This is a fatal delusion. The way to Probationary and Accepted Chelaship is open today to all who make the necessary effort of will, and faithfully dedicate themselves to that end. Let us return to our first question, — what is the Path of Discipleship? Our reply is: — It is an attitude of mind, a spiritual condition, a state of consciousness, a mode of life. We must first try to realize a little what that implies, and to gain a brief flash of spiritual insight, of soul-vision — the Vision of the Path.

The most real and solid and concrete things we can conceive of are thoughts, mental images and feelings. For us nothing can exist apart from thought and feeling; they create our conditions and decide in what world we shall live. By comparison

with them, physical objects are but shadows, having no existence apart from them. Suppose we are standing in a city street at mid-day, surrounded by noise, traffic, and the flow of human activity. By a sudden effort of the will we divest ourselves, first of all thought, then of all feeling. What happens? First, when thought is inhibited the meaning of everything vanishes, association of ideas, memory, anticipation, even the distinction between ourselves and the objects perceived. The noise of a passing cart for instance — at the moment of its passing we are merely aware of something; we do not associate it with the idea "cart" "approaching," "receding," "repetition," etc., we have no memory of it the instant it has passed; and for us, it has ceased to exist. If, in addition to this, we now imagine ourselves to inhibit all feeling, all response to outer stimulus, what would then be our condition? Unconscious of contact, of heat, of sound, of movement, of light, etc., for us the world of outer sense impressions would have disappeared.

We can now see that it is literally true that *nothing exists apart from the consciousness of the observer;* we cannot conceive of existence outside the world of thought and imagination. Sentient life is a condition of consciousness; Evolution is an extension of states of consciousness. In the last analysis, planes and states of consciousness are all a matter of individual response to varying sets (rates) of vibrations. We say that, amongst other things, the Path is "a state of consciousness" and we may now amplify that statement by saying that it belongs to that order of consciousness we speak of as the Causal Plane; upon that plane the real life of a disciple is lived. Therefore, to enter the Path, means *to gain the ability to function consciously upon the plane of the Ego,* and to bring, according to our degree of proficiency, the knowledge of the Ego into the lower mind. With this explanation we shall be better able to understand the occult saying — "Thou canst not travel on the Path before thou hast become that Path itself" and further on — "In this path, to

whatever place one would go, that place, one's own self becomes". (*The Voice of the Silence.*)

Also we shall realize what is implied when the Master says — "Come out of your world into ours". Not until we reach the standing of accepted disciples are we able to do that, for it is at that stage that we gain the extension of our normal consciousness which enables us to obey; and whether we gain it or not, depends upon ourselves alone. Have we the will, the determination, the intensity of purpose needful to attain that status? To do it, one thing only is needed, and that is EARNESTNESS OF PURPOSE. It means dedicating one's life to that end and never for an instant allowing it to become obscured; having gained the vision, if only for an instant, we shall be stirred to exercise the discrimination that shows us the comparative worthlessness of all other pursuits and aims. To really aspire and to truly resolve, these are the first steps; then if we earnestly strive it is but a short step to Chêlaship — the point at which the Master comes to us and gives us some of the joy and the responsibility of a closer personal relationship. We are amongst those who have heard the message that came to the world with the closing years of the last century, but have we fully understood it? We, who know something of the work of the Masters in and through the Society should remember that one of Their chief objects was to provide a School on the physical plane for the special training of a few who volunteered to give their lives to the Master's work.

It was a highly specialised training for an unusual and distinct line of activity; it demanded a whole-hearted devotion to the Cause and a realization that this training was *a life-work*. It is the business of training approved Aspirants to be personal helpers and assistants of the Masters Themselves — to be Their agents in the outer world, partakers in Their wisdom, and the channels through which true knowledge may be given to others. Through our contact with these ideas we have been given THE

Opportunity of Qualifying for Chelaship; it is the special opportunity of this incarnation.

Unfortunately many people have lost sight of this important truth. Our task is something far more serious than taking part in "welfare" movements, or in schemes for social and political betterment, whether Theosophical or otherwise. We are called to train for Chêlaship, and ultimately for Adeptship; that is the goal that is set before us, and I say again, that our failure to recognize and to live up to this plain and self-evident fact is the chief reason of the dearth of spiritual power in the Society to-day.

We have just passed the midway point of the cycle between 1875 and 1975 and it is a period of great significance for it is marked by a new increment of spiritual force from higher to lower planes. Especially is this force available for all who will bestir themselves and try for Chêlaship, and once again the Masters would remind us, who have so sadly forgotten, that THIS is the real "hope that is set before us". Be very sure that those who respond to the call will not lack recognition; we may achieve if we WILL. The one quality we need is earnestness of purpose, without it we cannot by any means achieve "the fine flower of Adeptship"; that is its vital significance for us.

In a concluding paper we shall try to follow each step of the way from Aspiration to Accepted Discipleship, not putting the enquirer off with generalities, as is so often done, but giving detailed knowledge. We shall try to show how each may know the point at which he individually stands, the steps he must take in order to be placed upon Probation, and the nature of the changes in the organization of his subtle bodies that mark his transition from one stage of progress to another. Above all, it will be first-hand information, based upon actual personal knowledge, plainly and simply expressed.

THE SIGNIFICANCE OF EARNESTNESS

Part II

From the plains and levels of average mental and moral development to the high hills of Chela-ship is not a single short step. He who would leave the crowd and essay the steeper path must do so by well marked stages. To climb is arduous and calls for patient plodding, and if we would not miss our way, it calls for knowledge.

It is not enough to have some knowledge of the steep and narrow way itself, we must know something of those other paths which intersect it and, to the outward eye, so closely resemble it. To mistake the false for the true, the seeming for the real is easy — fatally easy. The Paths are many but one alone can lead us to the heights; the others if followed, end in the tangled thickets of mental and moral confusion; the soul, psyche, is trapped amidst the swamps and glamours of the lower astral worlds.

Therefore must Right Knowledge go hand-in-hand with Right Aspiration. The first qualification is Discrimination. Most people have but little mental certainty; they are forever "not quite sure". They seek the opinions of others instead of using their own Intuition. These are the rank-and-file whose every thought bears the imprint of another's mind. Without the power to originate, their every idea is plagiarised. These are the followers of "vain doctrines", the faithful supporters of every new declaration and of every self-declared "Occultist".

Says the Master — "Each man is to himself absolutely the Way, the Truth, and the Life." And in another place — "Kill out all sense of Separateness. Yet *stand alone* and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you."

(Light on the Path). If these two sentences are co-related, we see that the Master is plainly declaring that we may put our trust in nothing less than the immortal Ego, our Higher Self.

Trust not in great names, nor in popular leaders, nor in recognized "authorities", nor yet in books — all are impermanent, biased, liable to error. Look only to the Great Master. Listen to the Inward Voice of Intuition. Stand alone.

It is advisable first to consider those outstanding features which distinguish the Path of true Occultism from those other paths whose name is legion. First comes the question of vows and pledges of obedience. Whenever one is asked to promise unquestioning obedience either to a person or to a Fraternity, *something is wrong.* No true Occultist, no Brother of the Right-hand Path would make such a demand. It violates the first principle of true Occultism — allegiance to the Higher Self. It assumes the right to dictate a Brother's action and to enforce a substituted judgment.

No Master of Wisdom will interfere with the exercise of the right of free-will or of individual judgment, neither would He accept a pledge of personal obedience which abrogated these, even though it were offered voluntarily. *To give or to accept a pledge of personal obedience in spiritual matters, as between one person and another, violates the first principle of Occultism.*

Weighed in the balance of this one test alone, nearly every existing Order, Society, or Fraternity, and many individual Teachers will be found wanting. A promise to observe the rules of an Organization or to preserve the secrecy of any teaching imparted by it, is quite another matter. These things are legitimate. What is wrong is, a promise given to obey the will of any person.

Whoever shall demand a pledge of personal obedience, whether it be the leader of a non-sectarian Society, the Head of an exoteric religion, or an individual Teacher; that person travels the wrong Path.

Another fundamental issue is involved in the rather nice distinction between self-training and self-development. The latter, within the accepted meaning of the term, implies the awakening of etheric or astral faculties through personal effort; also the development of the personal Will so as to establish ascendency over, or domination of outward circumstance and the wills of others. Usually both these objectives are combined.

True occultism has nothing to do with any of these things; it regards them as incidental, the bye-products of spiritual advancement. These are the "lower Iddhi", dangerous to the untrained and, in the earlier stages of the journey, a hindrance rather than a help. "Gain Siddhis *for thy future birth*" *(Voice of the Silence)* by achieving that spiritual stature of which these lower powers are the natural and legitimate expressions.

It is well to remember that all the lower psychic faculties as clairvoyance, clairaudience, psychometry, and that general psychical "awareness" usually described as mediumship, are properties or attributes of the lower quarternary, of the astral and lower mental bodies. The "medium" is not developed, in the sense of being in advance of ordinary humanity. Such a person is in actual fact an example of retrogression, of abnormal atavism. His "gifts" were the common possession of the earlier races of humanity. As the reasoning faculty developed they became less prominent, and finally atrophied. It is the backward races, the Negroes, Polynesians, and pre-Aryans who are the most psychic.

In true Occultism none of these four lower aspects of consciousness are even considered as *human* principles. We possess them in common with "the beasts that perish", and collectively they form the Kama-rupa. At the close of each earthly life the Spirit discards them *all* — they perish and the re-incarnating ego builds anew such "shadows" as he needs.

Self-training is by the moulding of the lower self into the semblance of its heavenly prototype. The business of true Oc-

cultism *is the conscious union of the divine Principle in man with that of the Macrocosm.* Self-development is by concentration of the powers upon the lower self: it is a forcing process, not a natural unfoldment. It is the outcome of desire and is rooted in selfishness. It is the way of Hatha Yoga, the yoga of a hundred forms. These are the paths that lead to dugpaship.

"Seek for him who is to give thee birth in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of Truth shines with unfading glory. That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion." *(Voice of the Silence.)*

The spiritual and mental condition usually described as the stage of Aspiration is the necessary and immediate precursor of Probationary Chêla-ship. Its chief qualifications are a knowledge of the nature and existence of the Path and an intense desire to fit ourselves for the next step. Both the Aspirational and Probationary stages are marked by special characteristics, in each a particular quality predominates.

The Aspirant who is approaching Probation may be known by a keen and constant quest for knowledge: in his search for information he will follow up every clue. Because of this, the need for Discrimination is vital. If he is lacking in the First Qualification he may lose years of valuable time and effort or become the victim of very serious disaster. Therefore he should "make haste slowly," testing every statement and every claimant by his own Intuitional knowledge. *He must learn to stand alone.*

Furthermore, it is this quality of Discrimination which will constitute his passport to Probationary discipleship. Let us see why this is so. *Probation implies the ratification of a choice.* Not only does the Master choose His pupil, but in a certain sense,

the pupil has to choose his Master. No Master will expend time and energy on a pupil who "is not quite sure". That a Chêla of the White Lodge should, after considerable preliminary training, suddenly change his mind, and incidentally his allegiance, is unthinkable.

If he thinks that after all, the "Rosicrucian" methods may be better suited to his need, or that he will make better progress within the fold of an exoteric religion, or in the ranks of Christian Science or New Thought, Chêla-ship is not for him. The Aspirant must be sure beyond any possibility of doubt that he has chosen the highest. It is desirable, almost necessary, that he shall have tried these others first — and found them wanting.

This is the reason why so many earnest people have the experience of "sticking in one place"; apparently they make no progress. It is because they are not sure of themselves, and therefore, of their choice. They have still to measure up to the First Qualification. Not yet are they able to stand alone.

The resolution and the earnest effort to fit one's self for Chêla-ship is an important step, and is the outcome of an awakened spiritual consciousness. Its effect is to draw upon ourselves the attention of one of the Masters. From that time forward we are under observation, marked for advancement. This is the first stage.

When we are ready for the step we shall be put on Probation, but most probably we shall have no knowledge of the fact in our physical brain. The reason for this is a practical one. If the disciple knew just when he was put on Probation, if he suspected that he had reached that stage at all, his efforts to win approval would be too strenuous to last. We have to meet our tests and to deal with them as we really are. To be galvanized into a spurt of extraordinary good behaviour by a temporary enthusiasm would not constitute a test at all.

There are however, certain indications that this step has been taken, and if we are spiritually awake we shall be able to recognize them. The thirst for knowledge which has hitherto distinguished us will gradually but surely be eclipsed by another attribute. We shall find that the mainspring of our inner life is *an intense Devotion.* It is this quality more than any other that distinguishes the Probationary Chêla.

Another certain sign is what one may term a precipitation of Karma. The aspiring Chêla has asked to be tested, and he will be so, almost to the breaking-point. Troubles will descend upon him thick and fast, and the affairs of every-day life will show a perverse tendency to go wrong at every turn. Of this fact H. P. B. has written—

"No man or woman knows his or her moral strength until it is tried. Thousands go through life very respectably because they have never been put to the test. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chêla-ship, by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for mastery in which quarter is neither to be given nor taken. It is once for all, 'to be or not to be', to conquer means Adeptship, to fail, an ignoble martyrdom . . . . The Chela is not only called upon to face all the latent evil propensities in his own nature, but in addition, the momentum of maleficent evil forces accumulated by the community and nation to which he belongs, for he is an integral part of those aggregates, and what affects either the individual man or the group, re-acts the one upon the other.

"In this instance his struggle for goodness jars upon the whole body of badness in his environment and draws its fury upon him. . . Let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level; at once he is hated, and every bad,

bigoted or malicious nature sends at him a current of opposing will-power. . . . Is it not the height of folly then, for anyone to leave the smooth path of commonplace life to scale the crags of Chela-ship, without some reasonable assurance that he has the right stuff in him?"

This plain speaking should help all to realize the importance of the step they propose to take. *It is the most important decision we may make in any one life;* we can only win through by the exercise of an iron determination, and absolute Devotion to the cause we have at heart. Usually the question of entering the Path in any particular life has already been decided upon before that life begins; the necessary karmic adjustments in matters of environment, temperamental fitness and so forth, have been made. The *choice* is his own, but the requisite adjustment of his individual karma is attended to by Those Who are watching over his evolution.

It is during the period of Probation — always a veritable "sea of troubles" — that the quality of Devotion becomes our shield and defence. He who undertakes to train for Chêla-ship thereby volunteers to sacrifice the lower self in the true interests of the Higher. In a few short and stormy years he has to pay off Karmic debts that in an ordinary way would be spread over two or three lives.

He does this in order that he may be speedily freed for Service — the service of the Masters in the Cause of Humanity. If in his heart there is any thought of self advancement, of powers to be gained for the lower self, then he will fail. None may endure the trials which he must face, for the sake of lower self. Devotion to the Master, absolute and utter self-surrender, these alone can save him in the day of adversity.

The work of the earlier stages must be done entirely by himself, and apparently, though not actually, without help apart from his own efforts. A Chêla must be self-reliant, able to make his own decisions. In a spiritual sense he must be able

to stand on his own feet and take care of himself. He must be independent of Churches, Ceremonial, and conventional sanctions of every kind; especially must he be free from the common tendency to exalt personalities; he will obey one voice alone — the Inner Voice of Spiritual Intuition.

Meanwhile the pupil, unknown to himself, receives a certain amount of individual attention; in addition to his own efforts some supplementary work is done for him by the Master or by one of His Initiated Chêlas. One result of this help is that very definite changes are brought about in the constitution of his physical brain cells. By reason of these changes it becomes possible for him to contact the inner world of spiritual realities in waking consciousness. This change does not take place all at once but is in the nature of a gradual unfoldment.

This may best be described as a great development of the Intuition and of the perceptive powers of the Soul. Imperceptibly he will come to depend less and less upon the reasoning mind; the intuitional powers become more clearly defined, more sure and dependable as he learns to use them. At last the time comes when the Chêla is actuated solely by his Inner Voice, and when this stage has been reached his true centre of consciousness will have been transferred from the plane of the lower mind to that of the Higher Mental World.

At some point between the time of his first acceptance as a Chêla on probation and his growth into complete unity with the Higher Life, he becomes *mentally* aware of his relationship to his particular Master. He is then able to receive His help and teaching. His orders and instructions at first-hand. It is this conscious personal knowledge of his relationship on the part of the Chêla, and his ability to contact the mind of the Master directly, which marks the difference between probationary and accepted Discipleship.

In a certain sense the Chêla is "accepted" from the moment he is placed upon probation. It is his *ability* to enter into the closer personal relationship with the Master — the fruit of his probationary trials — which constitutes what is technically known as Accepted Chêla-ship. From that moment he becomes an accepted and conscious member of the White Lodge, a younger Brother of the Great Brotherhood. From that moment his true service commences because he has become *capable* of serving. He is able to share the Life of Universal Brotherhood.

Accepted Chêlas may be divided roughly into two classes — the Initiated and the non-initiated. About the time that he becomes an "accepted" Chêla in the sense referred to above, he will commence his preparation for the First Initiation. The time required to complete this stage will, like the preceding ones, depend very largely upon his own efforts. During his period of probation only an approximate degree of attainment was required of him: now a much greater proficiency is needed.

As the Aspirant is characterized by his search for Knowledge, and the probationary Chêla by intense devotion, so the hall-mark of an Accepted Chêla is zeal in the service of others. He has become an assistant of the Master and as such, he will have little time to think of self or of personal development. "Give up thy life if thou would'st live" has become for him the rule of life. "Ye who have freely received shall ye not also freely give?"

Of the wonderful experience known as "Initiation" and of all that results from it, we may say nothing here. It cannot in any way be realized by the non-initiated. He who has "entered the stream" has passed from death unto life; in a mortal body he lives consciously the life of immortality. This is possible because, for him there is no break in consciousness between successive lives. From henceforth he may if he will, dispense

with Devachan*: his period of rest and refreshing is sacrificed for others.

Quickly his Karmic debts are paid; lives without break or rest are lived for service of mankind. The day has come when he can say with the Christian Initiate, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." That crown of righteousness, the prize of Adeptship, is immediately before him. Henceforth his service is without ceasing.

*"Devachan" is the periodical experience of the "heaven" world between successive earth-lives.

SIDELIGHTS ON SPIRITUALISM

There are many definitions of the word "Spiritualism" and it may be permissible to attempt to define it ourselves as "an organized attempt to obtain knowledge of super-physical realms." It represents in the individual the first beginnings of conscious contact with the astral worlds. From the viewpoint of the Occultist, Spiritualism is not essentially evil, it is its methods and associations in general that are so undesirable, and he deplores the colossal and fundamental ignorance of first principles which seems to enshroud so many of its votaries.

For some time after its birth a baby is acted upon by the forces of that physical world into which it has been recently brought; only after many lessons and some painful experiences does the child reach the stage of himself acting effectively upon his environment. The rank-and-file of the Spiritualist movement are astral babies, incapable of real control of what they contact, and without understanding of the nature and extent of the forces, the natural laws, which condition life upon that plane.

The physical world is not evil — every ill which humanity experiences is due to IGNORANCE. Unhappiness, evil and wrong-doing are all due to the fact that wittingly or unwittingly, humanity is constantly breaking Nature's laws. This they do because they are ignorant of the Supreme Law, the Law of Cause and Effect, of Retribution for good or evil action. Ignorance is the Great Evil.

The same is true of the psychic or astral world. In itself it is neither evil nor undesirable; it is one of the seven Planes of Manifestation, an indispensable part of the Whole, and as much under the sway of divine Law as any other. In prehistoric times the earlier races of mankind were so constituted that they were natural denizens of both the physical and astral

worlds at one and the same time; they functioned consciously and with equal ease in either, and at the same time they were immune from undesirable results.

In scriptural allegory (usually misunderstood and materialized) the "Garden of Eden" was the astral world. Man was excluded therefrom as the unavoidable consequence of his "fall" into matter. In his former state knowledge came to him through a faculty of general "awareness"; he "knew", but did not know how or why he knew. The power of reasoning, and the mental processes in general were at that remote time quite embryonic and rudimentary.

In order that man might develop his dormant capabilities through use, it became necessary to shut him off from the more direct avenues of knowledge he had hitherto enjoyed. He had to "earn" his bread by the sweat of his "brow", i. e., by the slow development of the reasoning and mental powers. This was not a "punishment" as is falsely taught, but a temporary deprivation needed for his ultimate growth and benefit — a natural step in the great drama of Involution and Evolution. He was turned out of the "garden", which was henceforth guarded by the Angel with the Flaming Sword — a reference to the "Lords of the Flame" who brought the God-given faculty of Reason to the evolving humanity of that period.

In those far-off days when man was a natural denizen of the Garden, he was its lord and ruler, subject only to the direction of those Spiritual Beings Who had placed him there. The other occupants, symbolized as the "animals" being much less evolved than he, were subject to him and "knew his voice". In the long ages of stress and struggle that have intervened, man has forgotten the conditions governing life in the astral worlds, he has forgotten the names and natures of its inhabitants, and if he attempts to force an entry thereto without first regaining that lost knowledge, those others, no longer subject to him, will turn and rend him.

There is nothing inherently wrong in man's attempt to regain access to, and control of that realm from which he is now excluded; it is indeed the next step man must take in the natural course of his evolution. The evil and the danger lies in man's attempt to force an entrance before he possesses that knowledge which alone gives him individual security and *control of his environment.* Man, if he would be safe, must pass in at the guarded gate. He may do this when he is qualified. The Flaming Sword — the Sword of Knowledge — will be given into his own hands and he will enter as Ruler and King.

How different are the ideas of the uninstructed Spiritualist. He is like a small boy attempting to scramble in through the hedge, and he is mostly actuated by the same motives — curiosity and the craze for phenomena. The Occultist has no quarrel with Spiritualism — he leaves quarreling and disputation to the theologians and the "religions" of the day. He does not condemn Spiritualism as evil; that is the favourite occupation of the Bible-quoters, the rank-and-file of "orthodoxy", who know less than nothing of the subject, and for the most part have not even a suspicion of the real meaning of the words they quote.

The evil of Spiritualism is not in Spiritualism itself, but it lies in *the experimental tampering with unknown forces and powers.* It is the old root-evil of Ignorance again, and this fact is incontestably proved *by the existence of the need for experiment.* The history of Spiritualism is the history of uninstructed experimentation.

For man, the way of Progress is the way of Knowledge, and true knowledge comes only as the result of self-control. The "freedom" of the astral worlds is conferred only upon that man who has conquered his lower nature, who has completely dominated the primitive instincts of the "animal" soul. For man is something more than "body and soul"; he possesses these two vehicles in common with the rest of the animal world. He

is a spiritual being and is, or ought to be, a conscious participant in the life of Universal Divinity. For this reason man, perfected, is a ruler and a law-giver in the astral worlds. In those worlds, did he but realize it, man is a King by "divine right". BUT, before he can rule others he must first learn to rule himself; the lower self must be subjected absolutely to the dictates of the Higher. For this reason "he that ruleth his spirit is better than he that taketh a city."

How then, can the Occultist view the efforts and activities of the average spiritualistic "medium," a purblind creature who hopes to win the freedom of these realms by "going under control". Such an one deliberately surrenders the fruit of ages of evolutionary stress and effort — our common heritage of Free-Will. Instead of consciously controlling and directing his own volitions, and those of the inferior entities by whom he is surrounded, he becomes the willing puppet of unknown and unproved forces.

How many of the "mediums" have "completely dominated the primitive instincts of the animal soul"? Have they purged their astral bodies of every unlawful desire? Have they cleansed their minds from every impure or sensual thought? from all taint of selfishness or the desire for personal gain? If not, then let them beware of the Powers they invoke. Like attracts like; the least taint of evil in the soul of the medium will attract like elements to itself. For the one "devil" exorcised, seven other devils will most certainly enter in. Then follow the horrid evils of obsession, the craving for drugs or stimulants, passional excesses, loss of will-power, or even actual insanity at last.

Only in the light of such facts as these are we able to realize the unbelievable ignorance, the utter lack of even the most elementary knowledge displayed by any person who seeks to be "controlled". Theirs is a case of moral suicide whilst of unsound mind.

Also, from the viewpoint of the Occultist, those persons who seek "advice" derived from such mediumship are equally to blame; they are accessories in the crime and show an equal ignorance of fundamentals. They are the "experimenters", the investigators who are not qualified to investigate; for knowledge of the laws and properties of *physical* matter is of small avail in the business of *psychic* enquiry. The one essential qualification is the faculty of an unsealed spiritual (not psychic) vision, and this comes only as the reward and crown of the conquest of the lower self.

No! the Occultist has no quarrel with his Brothers, be they Spiritualists or not, he strives only to shed some ray of light and of true vision upon a region shrouded in darkness and but little understood. The only way by which that region may be approached safely is "the straight and narrow way", the old, old path of Discipleship, of self-conquest, and of self-sacrifice.

Rightly understood, Spiritualism is not an evil but a good; it is a step to be gained in the evolution of the Race — but it must be understood; it must be intelligently used and not ignorantly abused. The first step upon that path is Purification, the second is Knowledge, and the third is Power. He who has subdued the senses and concentrated his mind, such an one "all the Siddhis stand ready to serve".

SECTION IV

Articles

"THINGS WE OUGHT TO KNOW"

"THE SHADOW"

"THE TOCSIN"

"SUBSTANCE AND SHADOW"

"OCCULT FACTS AND FANCIES"

THINGS WE OUGHT TO KNOW

It often happens that the small events of life have an importance which is entirely unsuspected. The publication of "A Message from the Masters of the Wisdom" is one of those events, which, small in itself, is really of wide significance. Its mission is to announce to all men one of the periodical efforts of The White Lodge to bring help and assistance to the Race as a whole. Let us see what is the nature of the Work to be accomplished.

If we are to estimate it justly, it is necessary that we examine it from three points of view. First we must understand what it is in itself — what is the nature of the Work to be done, and what is its relation to the individual, and to humanity as a whole. Second, we must see in what way it bears upon future events and conditions; this is important because it is essentially a work of Preparation for a much more important Work which will presently succeed it. Third, we have to see it in its relation to other movements which have preceded it, and with which it is directly connected.

Only by this method of a three-fold viewpoint are we able to keep our sense of proportion and to arrive at a just estimate of values. The sense of proportion is more important than most people realise — it is one aspect of Discrimination. Many of the errors of theological Christianity are due to the almost complete lack of this quality in its professed adherents. Every religion, every movement, is but a single factor in an endless chain of Cause and Effect, — it has been preceded by similar impulses of equal importance, and will be followed by others of almost certainly greater importance.

The statement that events of historical or world-wide significance are seldom correctly estimated by those who have part

in them, has become a truism; it is true because mankind in the mass is limited to the viewpoint of the personality. We who are to have a part in the present Work must suffer from no such disability. This Work is neither local nor personal; its primary concern is not with the "salvation" of individuals, nor the welfare of any one nation or people, — it is to accomplish a work for the good of humanity as a whole, and is little concerned with either personalities or nationalities.

A brief study of the history of some previous spiritual impulses will convince us that these occur with a well defined periodicity; they are subject to the universal Law of Cycles. We shall perceive that these movements are of varying importance, and that the more important are separated by comparatively long periods, while the minor impulses are divided by much shorter intervals.

Nearly two thousand years ago came the Prophet of Nazareth, a Messenger of The White Lodge Who brought to the world an entirely new sense of spiritual values. That Message was first distorted and corrupted, then, after some time had elapsed, it was used as a basis for the erection of a new "world-religion", a new set of fetters to stifle and bind every evidence of spiritual life which lacked the sanctions of ecclesiasticism.

Mid-way between that time and the present came the gigantic upheaval of the Crusades, which ran through the whole of Christendom and Islam, and exerted an immense influence on the development of all the "civilized" nations. This was an intermediate impulse; and by the working of the same Law, we may expect towards the close of the present century another Messenger and a Message of even greater importance than its predecessors.

The unfaltering operation of Cyclic Law manifests in a system of periodic major spiritual impulses with, midway between them, a secondary and lesser activity which is invariably pre-

paratory to the major impulse which will succeed it. Exactly the same Law governs those manifestations of spiritual power which occur in every century; these also have their intermediate and preparatory correspondences in the work of the mid-century, and these are of varying degrees of importance.

With these general principles in mind, we are able to consider intelligently the Work with which we are immediately concerned; the nature of those events which preceded it, and the tremendous issues which are bound up with it. *The progress and welfare of humanity as a whole, for the next two thousand years, will depend very largely upon the degree of success which attends upon the present Work,* because it is the Work of Preparation for the next great Messenger — the coming Avatar. By way of illustration and analogy let us briefly review some events which have taken place within the past hundred years.

About the year 1825 a number of people in Scotland experienced a sudden visitation of spiritual power: this took the form of intensely vivid inner experiences, and of "prophetic" utterances during attendance at religious services. These phenomena rapidly increased, so that soon the Churches condemned them as unorthodox and drove from their midst the individuals concerned. Later, a number of these people amalgamated and formed congregations under the leadership and direction of Edward Irving.

This was the commencement of what subsequently came to be known as *Irvingism,* but the designation applied by these people to themselves was the "Catholic Apostolic Church". Originally it was a spiritual impulse intended to revitalize and purge the materialistic religious conceptions of that day, and at the same time to counteract the tide of scientific materialism and agnosticism which characterized the middle and end of the nineteenth century. It entirely failed in both these objects, and we shall do well to examine closely the reason for that failure, and the nature of the forces which brought it about.

Every spiritual impulse directed towards the physical plane has to pass downwards through the astral world — a region of glamour and illusion, the abode of conscious entities usually hostile to humanity. Similarly, the consciousness of the individual, in order to reach the true world of Spirit, must pass upwards (or inwards) through the astral plane.

It is this realm of deceptive appearances and false values, the lair of countless evil and malicious entities, that is the graveyard of so many individual and collective aspirations. *The astral plane is the region from whence come the present forms of all the great world-religions of to-day.* Man, in striving to attain to true spiritual vision has to pass through this realm — the "Hall of Illusion". Few, very few are those who, entering it consciously, win safely through; almost all are entangled in one or other of the astral sub-planes, so that true spiritual aspiration is strangled in one or other of the many forms of ceremonial psychism.

It is here that the individual, discarding the safeguard of reasoned logical thought, must perforce take refuge in idealised emotionalism. Evil entities like the Jewish Jehovah — the anthropomorphic "God" of Christendom and Islam — masquerade here as "Angels of Light" and are worshipped by their deluded followers. With one exception only none of the exoteric systems of religion strike a higher note; at best their influence is doubtful, and for the most part it is thoroughly bad — a breeder of wars, hatred, and mutual intolerance.

Originally each was a stream of Truth from the one source of Soul-wisdom in the keeping of the Guardians of Humanity, but each in turn, in its passage through the astral worlds has been fouled with superstition, or the selfish schemings of Sacerdotalism. Now they are characterized by intolerance, formalism, bigotry, cruelty, and the usurpation of temporal powers. Spiritual truths have been degraded into "miraculous" births, purifications, physical torture and death, resurrection of material bodies,

heavens and hells, miracles and mysteries ad. lib. The result is an inextricable mental and moral confusion, a division into countless sects. Remember that confusion and division are earmarks of those forces which are opposed to true spirituality. "Infallible" Bishops and Popes preach opposing and contradictory delusions, and Dissenters squabble over such puerile futilities as whether a man's eternal welfare rests upon wetting his head or immersing his whole body. There is scarcely a ray of true spirituality left in the whole of Christendom.

Thus do these astral entities, and those who serve them, blind and confuse man's sense of values, causing him to concentrate his attention on trivialities, and preventing the growth of Intuition and his powers of spiritual perception. Organised religions have ever been the greatest foe to real spirituality. "By their fruits ye shall know them."

In a letter written towards the close of the last century, the Master K. H. says — "They (Occult phenomena) have to prove both destructive and constructive — destructive of the pernicious errors of the past, of the old creeds and superstitions which suffocate in their poisonous embrace, like the Mexican weed, nigh all mankind, but constructive of new institutions of a genuine practical Brotherhood of Humanity."

In a later letter this same Master says — "I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause has become a power. It is religion under whatever form, and in whatever nation. It is the sacerdotal caste, the priesthood, and the Churches. It is in those illusions which man looks upon as sacred, that he has to search for the source of that multitude of evils which is the great curse of humanity, and almost overwhelms mankind."

Again He writes — "Every Western Theosophist should learn and remember, especially those of them who would be our followers, that in our Brotherhood *all personalities sink into one*

idea — abstract right, and absolute practical justice for all." . . . . "Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world."

In direct contradiction to such point-blank statements as these, we have the spectacle of a supposedly enlightened and unsectarian movement openly allying itself with a spurious and discredited "Church", at the same time claiming *to be guided by the Masters of the Wisdom.* The time has now come when those who so defile the Temple of spiritual Brotherhood are to be driven out, their real nature and service being made plain to all.

It is this dragon of orthodox dogmatic religion that ever strives to strangle every new impulse towards spirituality and freedom, a condition which is exactly described in Rev. XII, v. 4. " . . . and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." We shall now see how the impulse of a century ago was overcome and devoured by the old trio of Superstition, Formalism, and "Authority". By so doing we shall get more than a little light upon what is happening at the present time.

Those individuals who in 1825 or thereabouts, had received some measure of illumination, should have used this new light for the emancipation of others. Unfortunately they were too thoroughly saturated with theological dogmas and orthodox conceptions. Being shown the way to a new freedom, they would not be free; the knowledge given to them was distorted and coloured with the old errors and misconceptions. They promptly created twelve "Apostles" who, instead of being elder Brethren, took to *themselves* autocratic powers which were nothing short of absolute. Unable to break away from formalism and ceremonial, they proceeded to evolve a highly complex ritual. Minute attention was paid to details of vestments, orders, colors, lights, incense, altar furnishings, and so on. Let it be remem-

bered that all these are distinct characteristics of astral plane influence. The payment of tithe upon income was made compulsory, and all the old dogmas were extended and elaborated. A system was established which is in effect, a sort of voluntary confession, and *of course* the priests had power to remit sins, or at least to absolve from their consequences.

Their central teaching was the "Second Advent", and they daily expected the appearance of a physical Christ descending upon the Earth. Once again the spiritual truth of the coming of the Christos, the Higher Self, the Spiritual Man, was materialised. In many cases this was carried to such absurd lengths as refusing life insurance on the ground that it was evidence of "lack of faith."

Thus what might have been a great spiritual revival for the regeneration of Christendom, was effectively side-tracked; all was once more securely bound in the old chains of dogma and superstition. Materialism had a mighty triumph in the nineteenth century, and incidentally let in a lot of light upon the dark places of theology. Later, and as the direct result of the failure of the new impulse due to its conversion into Irvingism, the "dark" forces were able successfully to pervert and distort this latest effort for the emancipation of the Churches.

The result of this was that when the centennial Messenger, (H. P. B.) came in 1875, the work of preparation was still to do, and for the most part the truth she taught fell on stony ground. Universal Brotherhood was largely rejected in favor of the craze for phenomena and spiritualistic manifestations. Finally, when partial failure was again inevitable, the Messenger was withdrawn and another victory was scored for the forces of Confusion and Separateness.

These things, as may be expected, had their inevitable results upon the physical plane. The present "sea of troubles" in which the modern world is floundering, the great war of 1914, social unrests, labour troubles, the rise of Bolshevism, — all

these are the direct results of the rejection of the teachings of universal Brotherhood, and the Messenger of 1875. Things much worse than these are soon to break upon a maddened and deluded world.

The subsequent outer history of the work commenced by H. P. B. is so well known and so pitiable that we need not recount it here. It is sufficient to note that it has exemplified fully the outstanding features, the "ear-marks" of the work of the "dark" forces, — these are confusion, disharmony and disintegration. The Society has been irreparably discredited through its self-appointed leaders depending upon the mediumistic pronouncements of certain psychics, one of whom has been described as "standing upon the threshold of divinity." These messages and instructions have been represented as coming from the Masters Themselves, and their addle-brained worshipers have failed to test their specious pronouncements by the pure standards and the fundamental truths originally given for their guidance. They have allowed themselves to be beguiled into giving pledges of unquestioning obedience to personalities; an unfailing sign of the 'left-hand' proclivities of those who demand them.

And now, in 1925, the hour has once more struck for the intervention of the White Lodge. The work of preparation for the Messenger of 1975 has commenced; a new spiritual impulse has been given and, as before, the dragon of sacerdotalism stands ready to devour it. Once more the old subtleties and lies of priestcraft are set in motion, another "Church" is to be foisted on to a long-suffering humanity, and again the individual is to be brought into subjection to "Bishops" and sacraments. We are told that the Christ is to incarnate almost immediately in the body of one who has been schooled by these psychic 'Bishops'. Unsavoury psychism is palmed off on credulous followers for spiritual powers and insight; ancient records, plagiarized and distorted, are camouflaged as independent psychic re-

search. A new and constantly increasing supply of "Initiates" and "Arhats" are turned out as needed. Again we see the old familiar insistence upon formalism, vestments, incense, ceremonial and "Apostolical succession". It is true that some of these things have their uses, but as regards the latter, did not H. P. B. declare that "it is a gross and palpable fraud"? What have these things to do with the purer and earlier teachings?

It is indeed time that the standard of Universal Brotherhood is raised again in all its cleanness and simplicity, unsmirched by religious formalism, "esoteric" or otherwise. It is time to return to the earlier teachings in all their purity, to face the issues squarely, and to cease this specious and sentimental compromise with what the Master Himself has said is "the great curse of humanity".

My Brothers, the issue is clear and unmistakable; there is no room for doubt, for the mask has been stripped away and nothing shall remain hidden. Not even the simplest is left with the excuse that he "did not know". The facts stated as to the prevailing influence of the astral world apply also to many of the semi-occult societies and organizations in Europe and elsewhere to-day. Certain aspects of the Wisdom teaching have been partially revealed to the Western nations, but by their reception of what has been given, they have proved themselves, in many instances, unfit for further knowledge.

The movement initiated by Christian Rosenkreutz is a case in point; the original teaching became "Christianized" and the result is that its modern representatives are almost exclusively occupied with ideas and activities of the different astral subplanes. Whenever we see a movement originally spiritual in its nature, concerning itself chiefly or largely with affairs of the physical and etheric bodies, it is a sure sign of degeneration — they have transferred their source of inspiration from the spiritual to the astral world and can no longer discriminate between the Real and the unreal.

And now in 1926 the Masters of the Wisdom have again sent out Their Message — it is the same Message as before and its origin and genuineness may be tested by the same criterion — Brotherhood. If we read Their Message thoughtfully we shall see that *it gives a new conception of Brotherhood;* we shall see it presented as something already existing, and that its attainment is within reach of all who will strive for it intelligently; it is a state of consciousness which many amongst us have already attained, and we ourselves may also achieve it if we will.

We have to remember that this is not only a re-declaration of the truth of Universal Brotherhood, but that it is a declaration *with power*. A great wave of spiritual Power and Light is at this moment sweeping across the world, and is available for all who will hear Their Message and will live the life. The Masters have given to Their Messengers not only power, but light and knowledge, that they may discern unerringly between the false and the true; — this light and this discernment is also available for every seeker after true spiritual values.

There is no longer any excuse for remaining ignorant of facts, or for being deceived by false statements or by specious resemblances; the methods of the "dark" forces in the past and in the present, have been clearly defined, and their work, both past and present has been publicly exposed and identified. This is only a beginning, but it is a good beginning and it augurs well for the future.

You have been told that the work we have to do is a work of preparation, and we will amplify that statement. Its purpose is to train and prepare individuals, and to give them such help, knowledge and encouragement as will enable them to achieve spiritual enlightenment individually. This is one aspect of this Work, and to this end the Masters have given freely both of knowledge and of power; they are available for all who will strive, provided they strive *not* for selfish advancement but for the good of humanity as a whole.

Ours is the privilege of training for service, and the standard set before us is that degree of development which belongs to accepted Chélas. Normally that can be attained by very few, but the times are *not* normal; the need for intelligent and capable helpers is more than pressing. It is imperative that there be a great accession to the ranks of the trained helpers of the Masters; therefore unusual opportunity is given to that end. It is available for all who will dedicate themselves to the service of humanity and of the White Lodge.

You who volunteer in this great fight between the forces of Evil and the forces of Light, will be shown something of the future — of those things which are soon to come upon the world. You will be shown what is that work which we have to strive to accomplish *collectively,* and which must be carried to completion by the generations which immediately succeed our own — our children, and their children after them. The details of these matters will not be published broadcast — we do not give the Plan of the Masters into the hands of the enemy, — but one thing you may be sure of; it is no mere theoretical preparation, but a tremendous and practical work carried out on three planes. The field that shall be sown in 1975 must first be plowed and harrowed; — come to the plowing my Brothers, and in the Day of the harvest you will have your reward.

Before her death, H. P. B. wrote as follows:— "Night before last I was shown a birds-eye view of the Theosophical Societies. I saw a few earnest, reliable Theosophists in a death-struggle with the world in general, and with other — nominal and ambitious — Theosophists. The former are greater in number than you may think, *and they prevailed,* as you in America will prevail if you only remain staunch to Master's programme and true to yourselves."

That is the position at the present time; the picture is a true one, for we have before our eyes its fulfilment — the Society

already divided into Societies, rent by ambition for personal power and place, and befuddled with false doctrines. Each must decide for himself whether he will be staunch to the Master's programme (i. e. Universal Brotherhood as They see it) and true to himself, or whether he will tie himself to a discredited 'Church' and a set of spurious 'Arhats'. You have to choose between a formalised Society and the service of the White Lodge; between the Masters of the Wisdom and the Dugpas of darkness. You have to make that choice finally, and you have to make it NOW.

THE SHADOW

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§ I

"WHOM the Gods would destroy, they first make mad." Surely this wise old adage has a significant and sinister bearing on the condition of the world to-day. To every thoughtful man, our world appears to be drifting towards madness. The old restraints are being removed or ignored, while license and extravagance are apparent on every hand.

The tendency is to run to extremes, especially with the younger generation. Moderation is a forgotten virtue, and all the graver issues of life are flung aside in the insane pursuit of "pleasure." We are presented with the spectacle of whole communities who are from day to day obsessed with an endless succession of crazes.

Startling clothes, freak fashions, jazz music, cubist and futurist pictures, meaningless "poetry"; these are but a few of the more obvious and least harmful symptoms. In the ceaseless rush for amusement, for excitement; in the mania for speed and every form of excess, we find an indication of the real nature of the psychic malady which has infected every class and invaded every activity to-day. Through one and all runs the high, harsh, strident note of insanity.

More sinister still is the prevalence of the same spirit of unrest and insanity in the wider worlds of international relations, and of economic, social, and commercial questions. Every newspaper brings tidings of crime waves, child murders and suicides, and an increasing number of cases of sudden and unaccountable "possession." Even in the religious world we see

the same extravagance, a zeal for the persecution of the "unorthodox," and an itch for oppressive legislation.

This is a condensed yet comprehensive picture of self-evident facts. In no particular is it overdrawn or exaggerated. Yet it is a picture of effects only. The causes are not so obvious, nor so easily discerned. For the ordinary man those causes are hidden, or rather, he fails to perceive them. They are not to be found in the speeches of politicians, nor in the featured articles in the Sunday newspapers. The people and their leaders are blind; so blind that even when causes are uncovered, this people will deny them, will argue, and controvert. "Away with the alarmists. Let us continue on the broad and easy descent, without unpleasant reminders that the road must have an end."

But there are some who are accustomed to seek for what lies beneath the surface, a few who have at least an elementary knowledge of worlds that surround and interpenetrate this plane of material existence. It is in the super-sensible worlds that we must seek for the causes of the misery and madness of our own age, and to those who have some knowledge of their nature and effects an explanation may be offered.

§ 2

The causes of the conditions we have briefly outlined are not physical. They have their origin in the astral worlds. These are dangerous times, and the present generation is living over a sort of astral powder-magazine. At any moment the weak and ill-balanced may be surprised into sudden and unpremeditated crime, into wild excesses or self-destruction. This is the result of an abnormal pressing outwards of the forces of the astral world into the physical — *a psychic extrusion.* While it is abnormal, it is not necessarily a unique condition, or one without precedent. Conditions similar in their main outlines and characteristics have obtained before, though probably not to the

same extent, and the details of immediate circumstances are found to vary.

We find a very close analogy in the decade that immediately preceded the French Revolution; the same wild extravagances, the same license and slackening of moral restraints, the same unrest and discontent among the masses of the people. In England this spirit was reflected in the mad and whimsical fancies and actions of the leaders of society and fashion—an era of gambling, duelling, and reckless dissipation. Identical forces are now at work, and will produce effects of a similar character, but more intensified and terrible.

The unceasing warfare upon inner planes between the forces of Evil and the forces of Light is a fact that is too often lost sight of, but it is a grim reality nevertheless. No spiritual impulse for the help of humanity is ever launched but it is offset by a determined and ruthless onslaught of opposing forces. In order to understand what is now happening around us, we must be able to trace the relationship between present conditions and past events.

In the year 1875 H. P. Blavatsky headed a great movement for the regeneration of spiritual life and principles. The ideal of Universal Brotherhood was held up before all nations. Men were shown their common origin, and the unity of their true interests. They were implored to cease from campaigns of mutual hatred and injury, and to make peace. The Message was rejected, and the Messenger practically hounded to her death. The old games of international murder, and lying, and land-grabbing went on unchecked. Commercial immorality increased to an extent unknown before. Class hatreds became more embittered, and Science multiplied the engines of death and destruction.

These things, however, were but the more immediate and visible effects of the Great Rejection. On inner planes the

results were even more serious, if less apparent. The rejection of a true and lofty spirituality in favour of psychism and spiritualistic phenomena resulted in an immediate and rapid spread of the latter.

The present article does not in any way concern itself with the morality or otherwise of Spiritualism. Its intention is to show what are *the consequences* of an organized and determined attempt to establish communication between human beings and entities who inhabit the sub-planes of the astral world.

The rejection of the spirit of Brotherhood had, as its results, the capitalistic war in South Africa, the atrocities in the Belgian Congo, and finally, the culminating horrors of the Great War of 1914. In the period between 1914 and 1919, millions of human beings died a sudden and a violent death. They were precipitated without warning into the seething whirlpools of the lower astral planes.

This fact, combined with the determined efforts of bereaved relatives to establish "communication," has had its inevitable effect. There has been an unparalleled pressure *from both sides,* and the result is that the veil which normally and mercifully separates two unlike and unsympathetic modes of existence has worn perilously thin.

At the same time thousands of evil and malicious astral entities are concentrating their efforts upon breaking down and demolishing such protecting barriers as still remain. When this happens—and it will happen before long—*they will gain control.* The devils of the lower world will literally be turned loose upon the earth, and Europe will be overwhelmed in a horror of desolation.

This is the real reason for the increasing and unbearable pressure of modern life, with its restlessness and growing premonitions of some indefinable evil. Already this unspeakable evil

has gone so far that it cannot now be averted. The psychic trickle has become a stream, and the dam is visibly breaking.

If any think that this is the view of an irresponsible alarmist, they will do well to recall the words of H. P. Blavatsky herself, written so long ago as 1889 in the May number of *Lucifer*. "If Theosophy prevails in the struggle, if its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generation, then indeed will dawn a day of joy and gladness for all who now suffer and are outcast. For real Theosophy is *Altruism*, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. . . But if not, *then the storm will burst*, and our boasted Western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

That Message was rejected. The Society she nurtured has itself been split into warring and divided sections. In the place of Brotherhood the nations have produced Bolshevism. Ignorant persons, by deliberately tampering with forces of which *they know nothing*, have invited and precipitated that horror which is soon to overwhelm them.

§ 3

Nevertheless, the writer has every reason to be convinced that efforts will be made from the higher planes to afford a way of escape for such as will avail themselves of it. The completion of this article as far as the preceding paragraph was followed by a prophetic vision in full waking consciousness. With an account of this vision he may very fittingly conclude. (It will be given in the first person singular, in order to avoid cumbersome expressions.)

I saw the land (Europe) spread out below me. At the four corners stood four Men, holding each the corner of a black cloth. Now a wind came from the East, causing the cloth to billow and shake. Then I asked one of the Men, "What is the meaning of the cloth?" And He said, *"It is the Shadow of those things about to come upon the Earth."* Then the four Men lowered the cloth, and it covered all the land.

The wind now blew with violence, and there was a great shaking, with clamour and confusion, and the cloth became soaked with blood. Then I asked the Man, "Why are these things done?" And he answered me, *"Because those things which hinder are about to be removed."* And I said, "What are the things which are to be removed?" And again he answered me, *"They are three: the first two shall be destroyed by the third, and the third, when its work is accomplished, shall be changed."*

Yet again I asked him, "How soon shall these things be?" And he said, *"The lands which you see have passed the Cycle of Hate; they are now in the Cycle of Madness. The next Cycle is the Cycle of Destruction."* And I said, "How long until this Cycle shall end?" And he answer me, *"In about two years it shall end, and destruction shall commence. Then, in nine years the times of nine nations shall be accomplished."*

Now the cloth dissolved away, and the land was seen to be desolate. The lines which had divided it were removed, and over all there was silence. Then, out of the silence was heard a Trumpet, and a Voice speaking Wisdom. And because of the silence the people heard the Voice, and thereafter, for a space, there was Peace in the land.

THE TOCSIN

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For those who can hear, a Bell is tolling. Through the shrill clamour of the marts and the roar of an endless traffic its solemn undertones may be discerned. It is heard in the Halls of Amusement, in the slithering of feet upon the dancing-floor. Slow and solemn, it marks the passing of an Age, — it tolls the death knell of the civilizations of Europe.

Another stroke — or two — or three, and the measure of its rhythm will change; no longer an undertone, it will dominate all other sounds. Harsh and clamorous it spreads the alarm, ubiquitous, penetrating, inescapable. It is the Tocsin, the herald of another and more dreadful St. Bartholomew.

For centuries it has rung out the triumphs of Might and sounded the dictates of Intolerance. It has heralded conquering armies and rung the Assembly for execution, the fire, and the stake. It has been the last sound to beat upon the ears of the dying, it has drowned the anguished cries of countless millions.

This Bell was shaped by human hands, fashioned in the hearts and minds of men. It was melted and moulded by fierce passions, and beaten by the hammers of selfishness upon the anvils of hardened hearts. Men made it, and men toll it.

To-day it sounds for Consummation, for the dissolution of the Old Order and for the uprising of the New. The chemist, brewing wholesale death in new and horrible forms, pauses in his work to listen to it. The feet of millions, armed and drilled for murder, keep time to its tolling. The politician, the publisher, the preacher — all hear it, but none give it heed. Only the people do not hear, or if they hear, they fail to understand; they are busied with their own concerns — affairs of the market, or of marriage, or of sport.

§ 2

The potent seed of all good and evil is hidden in the hearts of men; from the minds of men come all those evils which embitter life. Hence spring the poison-weeds of Passion, Envy and Desire, the causes of wars and tumults, of misery, of want, and of degradation. This truth none may deny; all men know it, yet no man will acknowledge it. It has no seat at their councils, no weight in the scales of their judgments.

Nor is the reason far to seek. The evils which afflict mankind go deep below the surfaces of life. The things which men bewail and suffer are but effects; the causes lie deep-rooted in the world of Cause — of spiritual verities.

To cure, the remedy must reach the cause; to prescribe it, calls for a vision which few possess. So men, mistaking shadow for substance, build and demolish, tinker and patch, endlessly re-arranging their little box of effects. Their cardboard castles are swept to ruin by eddying currents of conflicting thought — unstable, insecure.

The nations are in pitiable plight, "full of wounds and bruises and putrefying sores." A very little while, and the people will no longer be deceived by boastful words or the fluttering of flags. At last they begin to understand that their "great" men are merely greatly advertised. All are faced with problems which they cannot solve — economic, financial, national, — they drift from bad to worse.

Of a multitude of words, there are none worth recording. Men are sick of words; they call for one who shall show them Wisdom. We may not compel men to righteousness by legislation; no Nation can be tricked into altruism by a Treaty. The way of change from misery to happiness lies through a change of heart, — there is no other panacea.

Tradition has it that in the hour of need, one comes who can answer the Call; were it not so, most nations would perish pre-

maturely and few would reach their prime. But nations reach and pass their prime. In Europe to-day, all are morally and spiritually decadent. Casting covetous eyes upon their neighbour's lot, their minds jaundiced with suspicion and distrust and busied with the dark designs of death, they plot and scheme for mutual destruction.

Because of these things destruction shall overtake them. They who think thoughts of Death shall drink from his Cup. Because of these things they produce no Liberator; their leaders are impotent, their statesmanship is akin to madness. Because of these things, when they cry for help none will deliver them.

§ 3

In order that men may progress, that tolerance and sanity and love of simple things may be preserved, the civilizations of Europe must be melted and re-moulded.

In all their essentials they are evil, the principles upon which they are upreared are rotten; therefore their fruit is bitterness and they must be destroyed. The Race or Nation that thinks wrongly cannot act rightly. If the spirit of a people is clouded by wrong ideals, if the minds of its children are distorted by false teaching and wrong beliefs, nought but the heated irons of national disaster can destroy the canker or cauterize its wounds.

Europe is dying of a spiritual rottenness, poisoned by the bitter fruitage of wrong thinking. From the degeneration of ideals has arisen a falsification of values, so that life, from whatever point we may view it, seems out of focus. Competition is the breath of modern existence — a struggle to wrest the prize from others. The statesman, the merchant, the schoolchild, — all must be proficient in the art of gaining by another's loss.

To despoil a weaker nation is "legitimate expansion". Concessions and "spheres of influence" are the prizes of a crooked

diplomacy. Of all professions, that of arms is the most honourable, and wholesale murder is sanctioned by a flag. These are the foundations upon which the civilizations of Europe have been raised; in their essence they are destructive, and because of them the super-structure shall be destroyed. "They that take the sword shall perish by the sword".

The crying need is for drastic reconstruction upon a basis of sound moral values. Before this can proceed the existing slums and cess-pools of national intrigue and iniquity must be swept away. The barriers which politicians and "patriots" have erected between men and nations have to be demolished, and until this is accomplished no outstanding figure will come to the rescue, — the days of tinkering and patching are numbered. That is now preparing which shall stamp the earth flat, and existing institutions will be swept before it as dead leaves before a winter gale.

So long as they endure, existing governments will not abandon policies of selfishness; they will not surrender institutions which yield rewards and power to grasping minorities. Until these have been overturned there can be no justice as between nations, and Wisdom can gain no hearing.

Therefore the work of healing and of reformation must be first wrought in the hearts of men. In the hearts and minds of those who come after us we must implant the seeds of right Principle and true Ideal. From these shall spring a New Order, an era of Righteousness and the happiness of simple things. It is upon the foundations of Right Thought and Right Action that the Temple of a Universal and Spiritual Brotherhood will be raised.

§ 4

Reformation, to accomplish real or lasting good must deal with Principles; it is therefore out of favour with Parties. To toss the wand of office from one set of self-seekers to another will

accomplish nothing. Men will drown in the turbulent torrent of Democracy as quickly, and perchance more painfully, than in any other political sea.

Neither is there any valediction in violence. That the poor should plunder is as great a violation of Principle as that the rich should oppress. If we but rob Peter to pay Paul, no man is the gainer; not thus may we increase our wealth or our happiness, — we but add to the sum-total of hatred and misery. There is no more of saving grace in a red flag than in one of any other colour.

It is time that men ceased from the follies of flag-worship. A flag is a symbol of selfishness; it has ever stood for collective or national self-interest, and the selfishness of nations is no more praiseworthy than that of individuals. It is as immoral to steal a country as a pocket-book. Righteousness and Justice are out of favour all around; they have no place in politics, they have no advocates — only adversaries.

Men fear to speak Truth; all belong to a Church or to a political party or to a social set. They travel the road of common men, fenced in by the hedges of convention and guided by the star of Expediency, — not from amongst these come the Saviours of mankind. There is no hope for the world in the things of the world; man's only hope lies in the birth of true Ideals, of moral courage, and an awakened spiritual vision.

The need of the nations is for one who shall teach them spiritual Truths, who shall open their eyes to the follies of selfishness, and to those disasters which tread upon the heels of national greed and unrighteousness. But, should such an one arise he would not be heard. Self-interest does not welcome Truth with open arms; it fills both hands and all its pockets, and prepares to stone the prophets. It is useless to cry for a Deliverer until the world has ceased to enjoy the spectacle of a crucifixion.

For Teachers, like other men, learn wisdom of experience; they cease to "kick against the pricks", such pearls as they possess are given to those who will wear them. Having learned wisdom, they sound the general alarm — once. Thereafter they turn their attention to such as are in earnest about the business of escape. Always there is made a "way of escape", always the warning is sounded forth, but it is for those who "have ears to hear". The pleasure seekers, the "sports" and the profiteers; all the vast army of the ignorant, the careless and the indifferent — all these pass on and are punished.

Because of these things, the Work which must be done is a Work of preparation and of the sowing of seed. But first the fields of Europe must be plowed and harrowed; the weeds of the existing order have to be cut down, and the stubble must be plowed under. Then, in the silence which follows that storm, the seed shall bear its fruit.

That which raises man above the "beasts which perish" is Reason. If we would touch the finer cords in man to melody, we do not strike the lower notes, the heats and instincts of the body, we do not sweep the cords of elemental passion: rather we strive to compass the sweet, true-ringing octaves of Reason.

Patriotism may be defined as that special duty which we owe to our own nation and kindred. True patriotism *teaches men to think rightly;* none other service is so high as this. From right thought, right action springs, — the sovereign remedy for every ill.

Man is best served by that which reveals his Higher Self; as with the man, so with the nation. The appeal to the best in a nation is not by encouraging its instinct for depredation; it is not achieved by fostering a sense of national egotism. Patriotism is a weightier matter than the waving of a flag.

As Truth is never palatable, so the patriot is never popular; he is more likely to be acquainted with prisons than with palaces. Therefore those who truly labour for the good of humanity

work most often in silence and seclusion. Those who lay to-day the foundations of tomorrow will not be found amongst the leaders of Society or the exponents of Socialism; they affect neither platforms nor pulpits.

Salvation is not by an appeal to the masses, — these rise to Passion, not to Reason. It lies rather in the training of a few, the few who are willing to abandon the old out-worn traditions of meum and tuum of Might is Right. It will be by the preparation of that little "leaven" which leavens the whole lump.

The foundations of the City of Refuge must be laid in the hearts of the children of to-day — they who will be the Thinkers, the Leaders, the Rulers to-morrow. Above all they must be saved from the contamination of current ideas, from the pernicious evils of the popular viewpoint.

In the persistence of the present lies the peril of the future. The day of reckoning can be delayed no longer, lest "righteousness perish from the earth". What will not bend must break; the dead branches of an old and evil order must be pruned away, that the green and tender shoots may spring up to the Light.

The wine of the new Dispensation must be poured into new vessels, clean of traditional hatreds and oppressions, free from the Karma of a blood-stained past.

SUBSTANCE AND SHADOW

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THERE appeared in the pages of this magazine some months ago a short article entitled *The Shadow.* Owing to the nature of the subject dealt with it aroused considerable interest, both the pros and the cons having been well represented subsequently in the correspondence columns.

Through it all there emerges clearly and unmistakably the fact that, on the whole, this article has been misunderstood. Nowadays it would seem that a single presentation of a subject of general interest or importance is not enough to satisfy the reader; he must have every point argued, and the whole matter mentally demonstrated to the point of exhaustion.

In the ancient world, ideas such as we are considering were something to be taken into the consciousness and there pondered —examined as regards their essence. The modern mind would seem to regard such concepts as mere superficial statements; statements to be immediately challenged and disproved, or, failing disproof, to be discredited. If the facts cannot be successfully denied, then the next best thing is to arraign the motive for stating the facts. Both these methods have been requisitioned in attempts to disperse *The Shadow;* but the Shadow still remains.

Now, *The Shadow* was written with an object, and in order that this shall be to some extent attained it is proposed to take the readers of the Occult Review behind the scenes, to show them why it was written, what it really is, and how it must be understood.

It was written in the hope of calling attention to the condition in which the modern world is living, both spiritually, mor-

ally, and physically: it is a cry to AWAKE, to realise the forces that are at work around us and within us, and to prepare to meet the grave issues which are inevitably and irresistibly advancing upon us.

The Shadow, as it stands, is a record of certain pictures which arose within the inner (and waking) consciousness of the writer. It is psychic, or soul knowledge, and is intended to sound a warning note in the *souls* of others.

So wise, so clever, so watchful are our doughty critics—yet they have not been able to recognise the simple fact *that it was not written for the brain-mind at all.*

Upon this little, fugitive, hunted hare of the soul our critics have loosed the hounds of Facts, of Figures, of Logic—the whole pack that harbours in the kennels of the brain. But they cannot overtake it, or, if they do, their teeth but close upon the impalpable. Our little hare is of the soul, not of the stilted concepts of the brain, and so the "Shadow" still persists, and the hounds pursue in vain.

Now, am I not delivered, bound, into the hands of the critics? What a chance for them to cry triumphantly—"We want not Shadow but Substance!" But they are forestalled. Substance they have, in very truth; but it is the substance of the future, and this, by reason of the limitation of their mental processes, they can neither deal with nor apprehend. For them the Past exists as memory; the Present as fact; but the Future is for them non-existent except as a fugitive speculation of the brain.

It is by means of the faculties of soul that we are able to lay hold upon "the substance of things hoped for"; i. e., of things still in the future (whether they be hoped for or not), and it is well to note that the present writer is not alone in regarding them as substance.

But the modern critical reader, though well weaponed for his favourite pursuit, is woefully deficient in the finer suscepti-

bilities. His life processes centre in an effort to know *about* things, and that is quite different to knowing the things themselves. For this latter is, in its essence, realisation; a process which is four-dimensional, not three. Therefore it can reach out into the future, it can lay hold upon the future, it can feel and handle that substance which *is* the future.

These limitations and predilections of the critics were well known, and *The Shadow,* as we have said, was not written for our three-dimensional friends, but for those amongst us who have at least some premonitory stirrings of the fourth. Yet would we not leave even the critics unprovided for, nor the hounds without a bone upon which to try their teeth. For these, the whole matter must be presented in another guise. It must make its appeal to the brain quite as much as to the soul: it must give them Cause, and Reason, and logical Deduction. So, while *The Shadow* was written for the psychically awakened ones, *The Tocsin* was written for those whose consciousness centres more easily in the region of mental and moral concepts.

It is a fact not without significance that, so far as we are aware, not a single line or sentencce in *The Tocsin* has yet been challenged, either in or out of print. One or two incidental references perhaps, a vague mutter, a premonitory growl there may have been, but so far no hound has bayed, no critic has stood forth to challenge Truth.

Our friends who have honoured the first article sufficiently to discourse upon it may be divided roughly into two classes — those who debate questions of times, seasons, and interpretations generally, and (secondly) those who state, directly or indirectly, that articles such as *The Shadow* ought not to be written at all. The former we may safely leave to arrive at their conclusions in their own ways, but we would like to draw the attention of the latter to certain obvious facts, which although they like facts, they seem to have overlooked.

All down the ages there have arisen from time to time certain ringers of bells, certain watchmen who watch in the night. For the most part these stand upon a high place, for their usefulness depends upon their vision: their service is to watch, and, when need arises, to sound the alarm. The modern world, the world of our critics, calls them no longer watchmen, but alarmists. The watchman, if he be intent upon his business, has no time to quarrel over names.

None the less, the watchman has never been popular: sleepers do not as a rule care to be awakened, and those who royster in the night love not to be reminded of the dawn.

Autres temps, autres mœurs: we are now in the year of grace 1926, so perhaps a modern simile is more appropriate. Let us imagine our watchman to be a railway signalman. High up in his signal-box he has a clear view of the line *in both directions*. But he has much more than that—he has also certain warning bells, telegraphic signals which give him sure information, in advance of that afforded by his personal vision. By these he sets his signals and adjusts matters over that part of the line for which he is responsible.

Our signalman knows that certain trains (or events) are due to pass at certain times quite definitely known to him beforehand, and as the time for their advent approaches they are confirmed by signal and known to be close at hand.

Here it is necessary to depart a little from our analogy; for, if the line be not clear, the signalman can, and must, halt the oncoming train. In the present case the train cannot be halted or stayed. The line is not clear, and all we can do is to attempt to clear it. Humanity is, for the most part, like a drunkard who has strayed upon the track, and lies there more or less comfortably, "sleeping it off." Others are like a party of pleasure seekers—no more than children in their knowledge of the facts of life—and these stray idly, unaware of that which is advancing.

If our signalman (departing, with your permission, yet a little further from strict analogy) sounds the alarm, shall we damn him for an alarmist? Yet that is precisely the position taken by our second class of critics. The watchman is accused of precipitating the danger because he gives timely warning of its approach. This accusation is the accusation of self-interest, of those who have something to lose by approaching change, of those who are so foolish as to be unable to realise that cosmic events can neither be stayed nor turned aside. Nor can they, on the other hand, be precipitated by the fact of the watchman sounding the alarm, for whether the watchman sleep or wake, that which is to be shall surely come to pass.

Let it be remembered that the forces of the three worlds are sharply divided into two camps—those who would awaken the sleeper, and those who would drug him to deeper unconsciousness, or lull him fatally to false security. These latter are they who cry "peace, peace, when there is no peace." They prate of the "mercies of Providence," forgetting that His decrees change not, for He is unchangeable. They are up in arms because, forsooth, Cosmic Law may not be turned aside to accommodate the reveller or the indifferent. They decry the watchman, the alarmist, and imagine that the whole time-table of cosmic evolutionary progress should be held up and disorganised until such time as the fools decide to vacate the track.

Consciously or unconsciously these do the work of the Forces of Evil, binding more tightly the bandages of ignorance and disbelief upon the brow of their Brother. If we are alarmists, these are the "Hush-hush brigade"—a deceitful and doubtful crew at best.

The question of the legitimacy and value of such warnings as are exemplified in *The Shadow* was most admirably dealt with by the Editor in a recent issue of the Occult Review, from which I now quote.

". . . such foreshadowings have a definite value, as have those premonitory dreams to which certain individuals are liable. They afford at least an opportunity of mitigating to some extent the coming shock, and in some instances actually offer a means of avoiding the threatened crash . . . prophecies or premonitions may be turned to good account, *even in cases where the outcome is inevitable.* Such forewarnings may be regarded in the light of *opportunities for the correct orientation of the inner life.*" The writer of those words has put his finger upon the crux of the whole matter, with an insight or intuition which is truly spiritual. Such warnings are given in order that men, if they will, may have an opportunity to adjust themselves, their ideas, their mode of life, to those changes which are not only coming, but which are inevitable.

What reply have the "Hush-hush brigade" to make to this? If these plain warnings help them not individually—they being for the most part beyond help in these matters—shall they deny that help or warning to others whose necks, mayhap, are not of an equal stiffness to their own? Referring to the "Alarmists" we said in *The Tocsin*: "Having learned Wisdom, they sound the alarm—once. Thereafter they turn their attention to such as are in earnest about the business of escape." Such is the position to-day, and that brings us to the question of how these two articles should be read and understood. In considering this we may also get some hint as to what is the real nature of that "way of escape"; perhaps, if we understand more, we shall find it is not so selfish as some seem to have imagined.

To understand anything of the true nature of the world-changes which are approaching, the evidences of which multiply daily on every hand, we must at least have an idea of what are the corresponding changes which are taking place on inner planes. In the space allotted to this article only a brief and incomplete statement can be made; but it is hoped that even

this little will cause some to *think* before joining the chorus of our so-wise critics.

There being no space for details, we must be content with the empirical statement that the age-long "war in heaven," the ceaseless battle between the forces of Evil and the forces of Light, *has been won.* That is to say, it has been won so far as the ultimate issues for humanity are concerned, just as victory in the late war was decided (so tacticians tell us) by the battles of the Marne and the Aisne.

The result of this is that the Celestial Plan of Campaign has quite recently undergone a complete change, and the position, so far as the forces of Light are concerned, is analogous to that of the British at Waterloo when the order was given, "Let the whole line advance."

The physical body of the planet is surrounded by a region of astral matter, which forms an aura completely enveloping the Earth, thus cutting it off from *direct* solar or planetary influences. This region is called the astral plane in Theosophical terminology, and it is also the "border-land" of the Spiritualist. For the most part it is inhabited by entities who are now highly inimical to humanity, and this inimicality is due to certain well-known facts. First; what is for denizens of the astral plane a normal and right condition, constitutes for humanity a state which we generally describe as "evil." Not necessarily evil for them, but evil for man, because he has made it so.

The second reason is that every denizen of the astral world is, by its nature, a consciously four-dimensional being. Man is also a four-dimensional being, but not consciously, as he possesses only a three-dimensional brain, and this is the cause of three-fourths of the troubles of humanity to-day. Therefore when man, without preparatory training, succeeds in forcing entrance into the astral world, he is in grave danger and at a manifest disadvantage compared with entities who use naturally

and constantly a four-dimensional consciousness. Conversely, when any denizen of the astral world succeeds in gaining power to function in the physical world, he has certain advantages, due to his extended range of consciousness which make him both undesirable and dangerous. These facts, though well known to every *real* occultist, are not, as a rule, so well understood by Spiritualists and other investigators whose methods are, at present, purely experimental.

We shall now be able to understand something of the general nature of the position as regards humanity. The day for the redemption of this planet *on all planes* is dawning; the order to advance has already been given to those celestial Forces and Hierarchies who are concerned in this particular work. The advance has commenced, and plane by plane it is driving downwards towards the Earth itself those denizens of the various astral regions who are antipathetic to the healing forces.

These are being driven down in ever-increasing numbers: those arrows which for ages men have shot into the blue are now returning upon their own heads; *they are coming into physical incarnation.* They are able to incarnate because men and women, by reason of their selfishness, their passions, and their ignorance of natural law, provide these entities with the opportunities they seek.

This is the horror which is threatening humanity to-day, and it was described in *The Shadow* in that sentence which says "The devils of the lower world will literally be turned loose upon the Earth, and Europe will be overwhelmed in a horror of desolation." It will take the form of possession of the bodies of infants at a pre-natal stage, or at the time of birth; also of obsession in the case of persons who are weak, vicious, or ill-balanced. Every séance which is held for purposes of materialisation adds to the danger, and makes it increasingly easy of accomplishment.

This danger may be avoided only by a realisation of the position, and a complete orientation of the mental and spiritual attitude on the part of masses of the people. Indifference, scepticism, and denial of the facts are *fatal*. It is easy to see now who are the real enemies of mankind, the alarmist or the "Hush-hush brigade." Men and women *must band themselves together under competent leadership* if they are to survive or to escape. For there *is* a way of escape, and it is still available for those who will avail themselves of it.

Those changes which are to come about in the outer world—wars, revolutions, and the fall of nations, are but the *effects* of readjustments now being made in the astral regions, for those regions are about to be cleansed and purged. As the astral base or mould is broken up, its physical-plane counterpart crumbles and disintegrates. Therefore shall institutions and governments be removed, and that Power which boasts itself impregnable shall be overturned and utterly destroyed. It was said in *The Tocsin*, "The way of change from misery to happiness lies through a change of heart." The future of the nations of the earth will depend upon the extent to which they realise that truth and act upon it.

OCCULT FACTS AND FANCIES

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Part I

The injunction to "prove all things" is of wide application, but it has special significance for the student in those fields of research which we designate by the general term "occult." Such an one should examine for himself — he should beware of accepting the statements of others merely because they have achieved a reputation, or occupy positions of prominence as popular leaders. Modern reputations are usually the result of clever advertising.

Hundreds are deflected from the path of true knowledge by reason of a blind adherence to personalities. They forget that the first qualification is Discrimination — a faculty to be used every hour of every day, and not to be merely talked about. That "Mr. So-and-So says it" is sufficient for these self-deluded ones.

People of this type will tell you (in extenuation) that, having no psychic ability of their own, they are unable to prove for themselves the validity of the statements thy would accept. The reply to that is — For the vital issues, the things which are of real importance, psychic power or vision is not needed; all that we need is common sense and *a knowledge of the Law.*

When an occultist uses the expressions "natural Law" or "Divine Law" he has in mind something much more significant than the average person usually understands by that term. Law, in the sense in which he uses the word, is much more than a rule of conduct or a method of operation. Divine Law is a statement in terms of the conditions under which manifestation becomes possible, and of the essential nature of the things or conditions manifested.

To say that the Law of Gravitation is the cause of an apple falling to the ground, is not strictly correct. The apple does not fall in obedience to a certain rule which governs the motion of a detached "inanimate" body. The Law is, because the apple falls. That is to say, Gravitation is a statement or revelation of certain essential conditions which govern manifestation on the physical plane. To the superficial thinker this may seem like a distinction without a difference, but that difference, which escapes the notice of the majority, is of real importance when we attempt to study occult truths.

In this sense then, we may state that every plane of being is subject to divine Law. Furthermore, as we advance in knowledge we shall come to realize that these Laws are not complex in their essence, but exceedingly simple. Also we shall learn that the great fundamental laws of Nature operate unfailingly and without exception upon every plane of manifestation, from the highest to the lowest.

The Septenary Law and the Law of Analogy are amongst those facts of manifested being which are invariable and unfailing upon all planes. It is because of the existence of these fundamental Laws, and his knowledge of them, that the occultist is able to work "from the universal to the particular", thus inverting the slow and uncertain methods of the modern scientific investigator, who prefers to work from the particular to the universal. The former starts with a ground-work of certain knowledge; the other must depend upon the uncertain triad of premise, inference, and deduction.

For the occultist these two primary Laws provide an unfailing test, a measuring-rod against which he may lay any observed fact, any statement, any hypothesis. If he does this he may know at once and without doubt, the validity or otherwise of that which he is considering. There are many subjects upon which the greatest confusion of thought exists, and these form the basis of innumerable articles, of addresses, and of

many published books by pseudo-occultists of different schools. The result is a mass of half-truths and conflicting statements from which the discriminating seeker after truth must winnow an occasional grain from a super-abundance of chaff.

One of the most widely discussed of these subjects is that of after-death conditions, and in this connection the most empirical statements are made by "authoritative" persons or schools. There is no doubt that those who make such statements rely largely upon the fact (as they think) *that no one can prove them to be wrong.* They are ignorant of, or have forgotten the existence of the Law of Analogy, and the seven-fold nature of all manifestation.

For obvious reasons orthodox theological conceptions may be left without comment, but we will consider such ideas as are current among Theosophists and certain "Rosicrucian" Fraternities, for these may be taken as representing the high-water mark of exoteric thought on the subject. A study of the writings and teachings recently put forward by the leaders of these schools will lead us to certain general conclusions, and it may be noted that both these bodies are in agreement as regards the broad outlines of their beliefs. Without labouring details, their accepted teachings may be epitomised as follows:—

At "death" the etheric body withdraws from the dense physical body, and thus becomes the lowest vehicle of consciousness. After a longer or shorter interval, consciousness is withdrawn from the etheric vehicle and the man, in his astral body, becomes a dweller in the astral world for a comparatively long time*. This is a period of purgation during which the man reaps the psychic harvest he has sown in the physical life just closed. From the astral plane the egoic consciousness — the real man — passes successively through the various sub-planes of the mental

* Note. Some have stated for about twice the length of the ordinary physical life.

world, while the cast-off astral body (or shell) finally disintegrates, as did the etheric and dense physical bodies. Ultimately the conscious entity reaches the Causal plane, the true home of the ego, and remains there "working up experience into faculty", until he goes out again upon another cycle of incarnation.

We are thus presented with a picture of the central consciousness (or Ego) withdrawing from its outer vehicles successively and in the order of their density, and we are informed that this withdrawal of the life-principle is followed by the complete disintegration of the vehicles in question after a longer or shorter period. Let us now see how far these statements are in agreement with the universal laws of manifestation.

The theory is admittedly a good one; it is good because it contains about 75 per cent of truth, and so is in apparent agreement with those facts which are considered in relation to it. There are, however, other facts which are not brought into the argument at all, but are prudently kept in the back-ground. Two of these facts are the fundamental and unvarying Laws previously referred to — the Septenary Law, and the Law of Analogy.

Careful analysis will show us that the "steps-and-stairs" theory of successive withdrawals and complete disintegrations will not square with those divine Laws which govern *all* matter upon *all* planes of manifestation.

All manifestation is seven-fold in its nature, and this divine SEVEN is separable into the THREE and the FOUR, the triad and the quarternary. In the universal Scale there are the Seven Primary Rays, the Seven Cosmic Planes, and the seven lower (or manifested) planes; also the seven principles or vehicles which constitute the man in manifestation. From highest to lowest, in every instance and on all planes, the correspondence is complete. There is no divergence, there *can* be no

divergence from the Universal Law, for the sufficient reason that were divergence possible, upon even the lowest sub-plane of manifestation, the result would be disharmony and chaos; — Supreme Being would be disorganized; — the Eternal, the Changeless, the Sure, would become temporary, fluctuating and uncertain.

It is plainly necessary that we be willing to put aside, or at least investigate closely, our incomplete theories, and impartially study the bearing of these two primary and universal Laws of Being upon the subject under consideration. Man is a seven-fold being, and for our present purpose we may mentally sub-divide the seven into the three and the four, — the Ego or Triad which forms the Higher Self, and the lower quarternary which composes the personal or lower self. These facts are generally recognized, but what is too often ignored or lost sight of, is the fact that each of man's seven vehicles is itself of a seven-fold nature; this gives us forty-nine sub-divisions, and, by the Law of Analogy, exactly corresponds with the forty-nine sub-planes of manifestation.

During life, i. e., physical incarnation, Man is a complete entity, and were his powers fully developed he possesses the means of functioning on *all* planes. Death is the periodical withdrawal of the Ego from the four lower planes of manifestation, but that withdrawal is not complete in the sense usually understood and taught in the before-mentioned schools. Their error lies in the statement that the Egoic consciousness withdraws *completely* (after a longer or shorter interval) from each of its four lower vehicles, and that these vehicles are fully and finally dissolved by subsequent disintegration.

As we already know, the Egoic consciousness (a triad) descends into and takes possession of his four lower vehicles when the time for another experience in the physical world has come. That is to say, "The Three falls into the Four". (*The Secret Doctrine.*) Let us examine this process with

a little more detail, and so avoid later misconceptions. That which "falls into the four" is not a vehicle, nor anything related to the *Rupa* or form levels; it is the Life-Essence or Principle of the Ego. This is projected downwards (or outwards) through the four lower planes or states of matter and consciousness. In its passage it draws to itself such atoms of the several planes as are attracted to it by vibrational affinity, — the positive Life-Force or Essence attracts the (relatively) negative atom or form.

It is this principle which is involved in the re-building of a planet or world from its "laya-centre," and which is referred to in *"The Secret Doctrine."* Students would do well to consider just what a laya-centre really is. In effect, it is that nucleus of permanent *form* which exists perpetually upon every plane of manifestation. That is to say, the form is thus permanent during the major cycle or manvantara. Whether we are considering the life-history of a world, a human being, or a single atom is immaterial, for in each and all cases the process is the same. The informing consciousness first revivifies the existing laya-centre of the previous form, and then builds upon and around it the new form.

The question now arises — at what level or upon what sub-plane do we find the laya-centres of forms upon any given plane? In all cases it is found at the level of the fifth sub-plane, counting upwards from the densest or outermost and regarding that as the first. For this statement we have a full and exact corroboration in the Law of Analogy. In the case of Man, as a complete being, we know that the Ego exists permanently upon the fifth (or Causal) plane — not sub-plane, — so that the Ego may be considered as the laya-centre of the *complete* man. It is the relatively permanent starting-point for the building of fresh forms on lower *planes* with every new cycle of incarnation.

In exactly the same way, the fifth sub-plane preserves the laya-centre which is the starting-point of every new form built up of the materials of that plane. It is the home of the "permanent atom" of each plane, and the permanent atom itself may be considered to be the nucleus of the nucleus — the centre of the laya-centre.

Exactly the same thing occurs to the atom in that process which has been termed "transmutation". The life-force withdraws from the four lower or outer expressions (these are *Prithivi, Apas, Vayu and Tejas*) and passes into the *Akashic,* or fifth state, which again corresponds to the causal plane in the case of the Ego, and is the permanent laya-centre of the atom. The life-force then re-combines the four other elements at a higher or lower rate of vibration, with the result that a different form or material is produced. As the process is identical in the case of a world or of a single atom, are we justified in imagining that Man is an exception to Universal Law? He is composed of the same elements, and the Law on all planes is invariable.

It therefore follows that the process of metamorphosis must also be the same in all cases, and we are justified in making the following statement. At the moment of "death" consciousness withdraws *from the four lower sub-planes* of each of the four lower planes. On the three higher sub-planes of each plane it still persists, to the extent necessary to hold together or perpetuate the laya-centre of that plane. If this were not so, the so-called "permanent atom" and its surrounding aggregate could not exist as a distinct vehicle or form — there could be no laya-centre, as its component parts would have been dispersed. In every case, and on all planes, atoms are only held together by the action of an informing life-principle. Every occultist knows that Consciousness is Life, and vice versa. In this case it is the consciousness of the Ego, and that alone, which causes the persistence of the laya-centre from incarnation to incarnation.

Part II

Let us consider the matter from still another angle. We know that all manifestation is seven-fold, and that every completed form on every plane is therefore seven-fold in its nature and expression. Man, while in physical incarnation is a complete entity, possessing seven vehicles — one for each plane of manifestation. He is a *complete* human being, and that condition persists *for the full term* of his incarnation. Similarly, the Ego is a complete egoic form or entity, and must, for the full term or life-cycle of the Ego, maintain and retain a seven-fold mode of expression. This means that the Ego must retain its individual mode of expression upon each of the seven planes of manifestation *for the whole Cycle of its Egoic existence.* Were this not so; were the Ego to lack for one single instant contact with, and a mode of expression in, any one of its seven planes of manifestation, it would be incomplete.

In that case the condition of the Ego would be analogous to that of the personality if, every month or so, it had to lose its outer and dense physical form and exist on the higher subplanes of the physical in, say, a gaseous condition. As this is not so with the personality, what grounds have we for the assumption that the Ego, the Individuality, must suffer periodically such a grotesque and un-natural limitation? No! as long as any form, be it that of a planet or an atom, a man or a deva, remain in manifestation, *that form is seven-fold in its nature and expression.*

The Ego is no exception to the general Law; so long as He remains an Ego he retains the ability and the means for expression on each of the seven planes of manifestation. At the "death" of the personality (the lower quarternary) the Ego withdraws His life-force from the four lower sub-planes of each of the four lower planes, but He *retains* His means of expression

and action on the three higher sub-planes of these planes. Therefore, and in that way, He remains Himself complete, untouched, and seven-fold as an Ego.

From *"The Secret Doctrine"* we know that "The Three falls into the Four;" and this fact applies to planes and to sub-planes equally. It therefore follows that the "Three" must later *withdraw* from the "Four", and this also applies to both planes and to sub-planes; thus the Law of Analogy and the Septenary Law are fulfilled, and are in accordance with the statement here advanced.

Another and most important point is the fact that the withdrawal of the life-forces by the Ego from the four lower levels of each of the four planes is a rapid process, begun and completed without break or intermission. On these lower levels conscious life is extinguished very soon after the "death" of the physical body; at that time they perish, so far as intelligent conscious existence is concerned, and only the "shell" remains until such time as its atoms are dispersed. The thoughtful reader will see that this involves issues which are far-reaching and of immense importance, — the whole question of purgatorial after-death experience will need to be revised. The truth is, that "the sins of the body" i. e. the lower quarternary, are expiated not in a discarnate condition as is invariably taught, but in corresponding vehicles and upon their respective sub-planes in a subsequent incarnation.

In *"The Mahatma Letters"* on page 101 occurs the following written by the Master K. H. "And while the Karma of evil steps aside for the time being, *to follow him in his future earth-reincarnation,* he brings along with him but the Karma of his good deeds, words and thoughts into this Deva-Chan." And again in the same paragraph—"They will have to pay for their sins, voluntary and involuntary, *later on*" (italics mine). These words are significant and will repay very careful study. Those

who have spread the commonly accepted ideas on the question of astral plane purgatorial experiences, will have to explain why it is that the discarnate entity must "pay for his sins later on" (i. e. after re-emerging from Devachan) if they have already been worked out on the astral plane at the close of the last earth-life.

The true explanation is to be found in the fact that the nucleus of all retributive Karma remains in the "laya-centres" retained by the Ego on the lower planes, and is rendered operative only when the Ego revivifies them for a succeeding incarnation. It is then worked out by the new principles on the four lower sub-planes of each of the four lower planes. Here it may be well to point out that we are considering only those cases in which the normal procedure is followed; in cases of unusual depravity, of suicide or of advanced souls other issues are involved, and it is largely owing to the fact that these have been confused with the normal course, that wrong ideas have been circulated.

The student is advised to work out for himself the bearing of these facts upon the vexed question of "identity" in the matter of spiritualistic messages and phenomena generally. In this connection the Master K. H. writes — ". . . but you are mistaken when adding to the above, assurance that the spirits of the departed hold direct psychic communication with Souls that are still connected with a human body — for they do not. The relative position of the inhabited worlds in our solar system would alone preclude such a possibility . . . . However ethereal and purified of gross matter they may be, the pure Spirits are still subject to physical and universal laws of matter; they *cannot,* if even they would, span the abyss that separates their world from ours." (*Mahatma Letters,* page 45). Note the statement that the spirit is still subject *to physical and universal* laws of matter.

The presentation of these facts will be new to most people — so new as to come as a revelation, but they are in agreement with

the unswerving Law. It may be objected that neither H. P. B. nor the Masters have given these details before, but it should be remembered that, while much is given, something must always be withheld. The facts which have been partly explained above *are common knowledge to every Initiate,* but for good reasons they have not until now been given out publicly; they have been known only to those who stand within the circle of Initiation. Now, and for the first time, it is permitted to publish them at large. Hitherto those who knew kept silence. But others, boasting a knowledge they have never possessed, have not kept silence. *In order to grasp and keep personal power and position they have transgressed the elementary rules of Right thought and Right Action, palming off upon their less instructed followers as Occult Truth their own imaginings.*

It is not a question of the validity of the present contentions versus those other statements, but of a conflict between the generally accepted teachings *and the known facts of Universal Law.* The writer merely points out those discrepancies which others seem to have overlooked. The current teachings are as erroneous and unverifiable as were the statements advanced (and still maintained by certain Theosophical writers) in the famous Mars-Mercury discussion. Strangely enough exactly the same principle is at stake — in both instances their teachings violate the Septenary Law of manifestation. This being so (and it is so) how are we to regard those claims to seer-ship and advanced occult standing, claims which if genuine involve a knowledge of these truths. It is an interesting question, far-reaching in its effects, and worthy the consideration of every *thinking* man.

The time has come when humanity must prepare to take a step forward in Race-consciousness; Those Who have its evolution in Their charge are now sending out a fresh impulse of spiritual power and knowledge in order that its accomplishment may be made possible. The White Lodge is commencing a

further Work for the help and enlightenment of all. Knowledge — true knowledge — is to be made available, but before we may "reveal that which is hidden" we must first "strip away the false". To that end there are coming into incarnation at this time THOSE WHO KNOW.

SECTION V

Greeting

GREETING

Once more I stand upon the Earth,
Upright, in human form, and upon my own feet.
I give you greeting, O Earth,
Even as before — many times before —
I have greeted you.
How firm thou art, how solid!
It is good to know thee again,
Linked to a body made of thy body,
Articulate, breathing,
Responding to thy pulsings,
Interlinked, interleaved, interwoven;
Ordained to serve the needs of men.

Named with a new name I am,
Unrecognized by all, or almost all;
Yet knowing those who have come down with me
Through a long line of lives.
Yes! I know them better even than they know themselves,
Because as yet they cannot know themselves.
That is the gift I bring —
Knowledge of Self and how to win to it,
And what comes with the winning.

Why will men quarrel over names?
Names are but tags we tie to personalities;
And if the personality is nought, the name is less,
Yet men would rest decisions on a name.
Who wrote this, or said that, matters not at all —
The letter killeth, but the Spirit —
Truly the Spirit makes alive.

And so with bodies. Seldom we meet the man who says,
"What Spirit wears this body?"
Mostly men ask "Who is he; what are his views,
His creed, the color of his skin, the clothes he wears?"
These are the pegs on which their judgments hang.

And we? We are content that such shall doubt.
Let them reject us, and criticise or twist our words:
Let them choose their own road.
We know our work would suffer were we known,
Therefore we visit men in different garments,
And dwell most often in strange houses — cities if you will.
Men have lived with us under one roof
And never known.
Do you ask why? I'll answer you —
Because men look at personalities.
The truth is at the bottom of the well;
The surface shows only — your own reflexion.

And now this body!
Seven times seven years I have trained it, taught it,
Urged it to effort, tried it to the limit of its strength.
Knowledge I gave it — a little at a time,
And as the brain could bear it.
With my aid it climbed Steps — easily,
For I had known and climbed them long ago.
Four Gates I opened for these, my new bodies,
Lifting the latch easily and passing through.

Now, almost within the hour, the Fifth Gate passed.
That body which was mine in part
Is now mine utterly.
Through the Dark Valley it passed,
Straight on, unwavering, fearless.
Fire, Water, Earthquake, Whirlwind —

All these it has passed unshaken.
The Great Ordeal —
The Ordeal of utmost surrender,
Ordained since the beginning of Time —
Is passed.

Glibly men speak of "Masters."
The names we formerly have used are travestied,
Have become playthings for the ignorant and credulous.
And yet, not one amongst them — not a single one —
Has any least conception of the Truth.
Think you that "M", "K. H.", "Hilarion",
Or any others of our Brotherhood will visit you again
In those same garments?

As usual, you fasten on the name.
And knowing nothing of our real selves,
Flaunt in our faces garments we have put aside;
Instruct us as to what to do or say,
And how we ought to say it.
Some — O the humor of it — send us messages
Stating that they received them from — ourselves.
They are so solemn, so grandiloquent,
They'd make an angel weep — for laughter.

I tell you I have taken other garments:
Long years I have worked upon them, unwearying;
And — I will give you a little real knowledge —
I have done this that men, forgetting garments,
MAY KNOW ME BY THE WORKS I DO.
To this brain, this body now mine,
I have given some of the knowledge which is mine,
And daily will I add to it.

Very precious is thy life, O body!
I have set guards about thee that no evil touch thee.
Peace and assurance are thine; thou art myself,
Therefore thy ways are not the ways of other men;
In much I have set thee above their needs.
Thou shalt not haste nor be dismayed:
Thy Work and thy Plan are mine also;
They shall not fail, — nought shall prevail against them

Therefore have I quickened and made alive
That which was dead. I have taken *these* garments,
I dwell again among men; I stand in my own lot.
Therefore I give you greeting, O Earth,
I give you greeting, O Sons of Men;
Even as before — many times before —
I have greeted you.

THE THREE TRUTHS

by

A MASTER OF THE WISDOM

Given through His Personal Chela

Brother XII

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